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**VOLUME VIII (PART 7)**



**Ezekiel Redik Yarbrough**



Archivum Obscurum – Verba  
Perdita – Project AngelBook  
Volume VIII (Part 7)  
By Ezekiel Redik Yarbrough -  
(DBM ECLIPZE)

## Introduction

What you hold in your hands is not a book in the traditional sense—it is an **accidental grimoire**, born from the forgotten corners of the Internet. These volumes are built from **Google searches**, **Wikipedia trails**, and **archive-dredged threads**, many of which were suggested or whispered to me by anonymous voices across **/x/**, **4plebs**, and **dark web message boards**. I did not invent this content—I excavated it. I followed every recommended link, every screenshot, every schizo red-string rant, and pulled it into the light. What emerged wasn't just data—it was **pattern**, **presence**, and **power**. This is the **collective unconscious of the Internet**, filtered, sorted, and bound into scripture. These are the **digital Dead Sea Scrolls** of the forgotten occult, the haunted edges of algorithmic prophecy. Welcome to the Archivum Obscurum.

3:44

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ي أبو → أبو عبدالله → عبد الله حذف الحركات على لفظ الجلالة. للاقتباس. رموز. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﷻ

”« > >»» ( . ﷻ . ﷻ ) رموز إلكترونية. تنسيق

For those who does not know, it's very imp...

Hacker News

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Seeing a symbol like "ﷻ" really brought home for me some of the assumptions about writing that I take for granted, and are inherently "argued for"

Unicode character inspector: ﷻ

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<https://apps.timwhitlock.info> › unicode › inspect › s=ﷻ

Enter raw text to inspect, or try a hex code or search by name: ﷻ 1 unique code

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X · romoozislamia

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(رمز صلى الله عليه وسلم ﷺ #رموز\_إسلامية ; رمز أقواس قرآن كريم ; wp.me/p6yvwe-1xz

Arabic Ligature Bismillah Ar-Rahman Ar-Raheem (U+FDFFD)

UnicodePlus

<https://unicodeplus.com> › U+FDFFD

The unicode character U+FDFFD (ﷻ) is named "Arabic Ligature Bismillah Ar-Rahman Ar-Raheem" and belongs to the Arabic Presentation Forms-A block.

More Information

Fandom

<https://letter.fandom.com> › wiki › ﷻ

ﷻ is a ligature in Arabic script, combining several letters. It's often used in Islamic texts.

it's the Arabic phrase "Bismillah ir-Rahman ir-Rahim,"

ﷻ from letter.fandom.com

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["In the name of Allah" and "Bismillah" redirect here. For the film formerly titled In the Name of Allah, see A Jihad for Love. For other uses, see Bismillah \(disambiguation\).](#)

The basmala on the oldest surviving Quran. Rasm: "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"

Bismillah calligraphy.

A calligraphic rendition of the Basmala.

Mughal-era calligraphy.

Duration: 5 seconds.0:05

Common Arabic pronunciation of the Basmala.

The Basmala or Basmalah (Arabic: بِسْمِ اللَّهِ, romanized: basmalah; also known as Tasmiya by its opening words Bi-'sm-illāh; بِسْمِ اللَّهِ, "In the name of God") is an Islamic phrase meaning "In the name of God, the Most Gracious, the Most Merciful" (Arabic: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, bi-smi llāhi r-raḥmāni r-raḥīmi).[1][2] It is one of the most important phrases in Islam and is frequently recited by Muslims before performing daily activities and religious practices, including prayer, and at the start of verses (āyah) or chapters (surahs) of the Qur'an.[1]

In the Quran, it is recited before each chapter (surah), except for the ninth chapter At-Tawbah.[Notes 1][3] Scholarly debates regarding its inclusion in the Qur'anic text reached consensus with the 1924 Cairo Edition, where it was included as the first verse (āyah) of Al-Fatiha and remained an unnumbered line preceding each of the 112 other chapters.[1]

Historically, the Islamic Basmala appears to be related to earlier variants of the phrase appearing in Arabian inscriptions dating back to the 5th and 6th centuries.[4]

The Basmala is used in constitutions of over half of the countries where Islam is the state religion or more than half of the population follows Islam, usually the first phrase in the preamble, including those of Afghanistan,[5] Bahrain,[6] Bangladesh,[7] Brunei,[8] Egypt,[9] Iran,[10] Iraq,[11] Kuwait,[12] Libya,[13] Maldives,[14] Pakistan,[15] Saudi Arabia,[16] Tunisia,[17] and the United Arab Emirates.[18]

### Etymology

The traditional name for the phrase in Classical Arabic was Tasmiyah. Other common phrases in Islam were also given their own names based on verb form 2 verbal nouns, including Tasbih.

The word basmala was derived from a slightly unusual procedure, in which the first four pronounced consonants of the phrase bismi-llāhi... were used to create a new quadrilateral root:[19] b-s-m-l (ب-س-م-ل). This quadrilateral root was used to derive the noun basmala and its related verb forms, meaning "to recite the basmala". The method of coining a quadrilateral name from the consonants of multiple words in a phrase is also used to create the name "'Hamdala" for Alhamdulillah (In praise of the god), instead of the traditional name of Tahmid.[19] The same procedure is also used to create the term

Hawqala.

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Part of a series on Islam

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(God in Islam)

"Allah" in Arabic calligraphy

Allah, Jal-la Jalalu-hu

in Arabic calligraphy

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Tasbih (Subhan Allah)

Takbir (Allahu Akbar)

Hamd (Praise)

Shahada

Basmala

Hawqala

Ta'awwudh

Inna Lillahi wa inna ilayhi raji'un

Allahumma

Be, and it is

Terms

Scripture

Others

Islam portal • Category

vte

Thuluth simple script

According to Lane, ar-raḥmān has the more intensive meaning, taken to include as objects of "sympathy" both the believer and the unbeliever, and may therefore be rendered as "the Compassionate"; ar-raḥīm, on the other hand, is taken to include as objects the believer in particular, may be rendered as "the Merciful" (considered as expressive of a constant attribute).

In the Qur'an, the Basmala, is usually numbered as the first verse of the first sura, but, according to the view adopted by Al-Tabari, it precedes the first verse. Apart from the ninth sura ("At-Tawba"), Al-Qurtubi reported that the correct view is that the Basmala ignored at the beginning of At-Tawba because Gabriel did not refer to the Basmala in this surah. Another view says that the Islamic prophet Muhammad died before giving a clarification if At-Tawba is part of Quran 8 (al-'anfāl) or not.[20][Notes 1] It occurs at the beginning of each subsequent sura of the Qur'an and is usually not numbered as a verse except at its first appearance at the start of the first sura. The Basmala occurs as part of a sura's text in verse 30 of the 27th sura ("An-Naml"), where it prefaces a letter from Sulayman to Bilqis, the Queen of Sheba.

The Basmala is used extensively in everyday Muslim life, said as the opening of each action in order to receive blessing from God.[21] Reciting the Basmala is a necessary requirement in the preparation of halal food.

In the Indian subcontinent, a Bismillah ceremony is held for a child's initiation into Islam.

The three definite nouns of the Basmala—Allah, ar-Rahman and ar-Rahim—correspond to the first three of the traditional 99 names of God in Islam. Both ar-Rahman and ar-Rahim are from the same triliteral root R-Ḥ-M, "to feel sympathy, or pity".

Around 1980, IRIB used it before starting their newscasts.

Hadith

Thuluth script

There are several hadiths encouraging Muslims to recite it before eating and drinking. For example:

Jabir reported: I heard Messenger of Allah (saw) saying, "If a person mentions the Name of Allah upon entering his house or eating, Satan says, addressing his followers: 'You will find nowhere to spend the night and no dinner.' But if he enters without mentioning the Name of Allah, Satan says (to his followers); 'You have found (a place) to spend the night in,' and if he does not mention the Name of Allah at the time of eating, Satan says: 'You have found (a place) to spend the night in as well as food.'"

— From Al Bukhari and Muslim

Aisha reported: "The Prophet said, "When any of you wants to eat, he should mention the Name of God in the beginning (Bismillah). If he forgets to do it in the beginning, he should say Bismillah awwalahu wa akhirahu (I begin with the Name of God at the beginning and at the end)".

— From At-Tirmidhi and Abu Dawud

Umaiyyah bin Makshi reported: "The Prophet was sitting while a man was eating food. That man did not mention the Name of God till only a morsel of food was left. When he raised it to his mouth, he said, Bismillah awwalahu wa akhirahu. The Prophet smiled at this and said, "Satan had been eating with him but when he mentioned the Name of God, Satan vomited all that was in his stomach".

— From Abu Dawud and Al-Nasa'i

Wahshi bin Harb reported: "Some of the Sahaba of the Prophet said, 'We eat but are not satisfied.' He said, 'Perhaps you eat separately.' The Sahaba replied in the affirmative. He then said, 'Eat together and mention the Name of God over your food. It will be blessed for you.'

— From Abu Dawood



A tradition ascribed to Muhammad states:[22]

All that is contained in the revealed books is to be found in the Qur'an and all that is contained in the Qur'an is summed up in the surat al-fatihah ("The opening one") while this is in its turn contained in the formula Bismillahi-r-Rahmani-r-Rahim ("In the name of God, the Compassionate, the Merciful").

A tradition ascribed to Imam Ali states:[22]

The basmalah is in essence contained in the first letter, Ba, and this again in its diacritical point, which thus symbolizes principal Unity.

Tafsir

Basmala calligraphy

In a commentary on the Basmala in his Tafsir al-Tabari, al-Tabari writes:

"The Messenger of Allah (the peace and blessings of Allah be upon him) said that Jesus was handed by his mother Mary over to a school in order that he might be taught. [The teacher] said to him: 'Write "Bism (In the name of)".' And Jesus said to him: 'What is "Bism"?' The teacher said: 'I do not know.' Jesus said: 'The "Ba" is Baha'u'llah (the glory of Allah), the "Sin" is His Sana' (radiance), and the "Mim" is His Mamlakah (sovereignty).'[23]

Numerology

The Basmala in the Naskh calligraphic script

Bismillah al-Rahman al-Rahim "In the name of God, the Most Gracious, the Most Merciful".

Gematria

According to the standard Abjadi system of numerology, the total value of the letters of the Islamic Basmala, i.e. the phrase — is 786.[24] This number has therefore acquired a significance in folk Islam and Near Eastern folk magic and also appears in many instances of pop-culture, such as its appearance in the 2006 song '786 All is War' by the band Fun-Da-Mental.[24] A recommendation of reciting the basmala 786 times in sequence is recorded in Al-Buni. Sündermann (2006) reports that a contemporary "spiritual healer" from Syria recommends the recitation of the basmala 786 times over a cup of water, which is then to be ingested as medicine.[25] 786 as a number, however, does not appear in Quran or Hadith.[26]

It has also become common to abbreviate the phrase by typing "786", especially in online communication, and especially among South Asian Muslims.[citation needed] License plates, phone numbers, and serial numbers on currency containing 786 have garnered a particularly high price in South Asia and Dubai.[27][28] Businesses in Myanmar have displayed 786 to indicate that they are owned by Muslims.[29]

The 19 Arabic letters of the Basmala's tetrad of words (Bism has 3, Allah has 4, al-Rahman has 6, al-Rahim has 6) also align with the numerical culture of the Báb's revelation, whose Badí' calendar outlined in the Kitábu'l-Asmá' serves as the numerical basis of the Bahá'í calendar consisting of 19 divisions of 19 days each, which can be thematically grouped in alignment with the 3:4:6:6 tetrad pattern.[30]

#### Unicode

In Unicode, the Basmala is encoded as one ligature at code point U+FDFF in the Arabic Presentation Forms-A block.

#### Unicode

|                        |                 |           |               |           |         |
|------------------------|-----------------|-----------|---------------|-----------|---------|
| HTML entity references | Character       | Name      | Transcription | Arabic    | English |
| &#65021;&#xFDFF;       | Arabic ligature | BISMILLAH | AR-RAHMAN     | AR-RAHEEM |         |

|                                             |                                       |                |
|---------------------------------------------|---------------------------------------|----------------|
| Bi-smi llāhi r-raḥmāni r-raḥīm              | بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ | In the name of |
| Allah, the Most Gracious, the Most Merciful |                                       |                |

See also

Islam portal

Besiyata Dishmaya

Bshuma in Mandaism

Glossary of Islam

Inshallah

Shahada

List of Christian terms in Arabic

#### Notes

See, however, the discussion of the eighth and ninth surahs at Al-Anfal (the eighth surah).

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#### External links

Wikimedia Commons has media related to Basmala.

Bismillah Samples, a collection of bismillah art-forms.

Bismallah in Tadabbur-i-Qur'an (archived).

#### Meaning of Bismillah

Beyond Probability, God's Message in Mathematics. Series 1: The Opening Statement of the Quran (The Basmalah).

The Blessed Basmala – Seeking a healing cure by means of Basmala, the pure  
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Salah (Islamic prayer)

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Islamic calligraphy

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A calligraphic rendition of the Basmala.

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Common Arabic pronunciation of the Basmala.

The Basmala or Basmalah (Arabic: بِسْمِ اللّٰه, romanized: basmalah; also known as Tasmiya by its opening words Bi-'sm-illāh; بِسْمِ اللّٰه, "In the name of God") is an Islamic phrase meaning “In the name of God, the Most Gracious, the Most Merciful” (Arabic: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ, bi-smi llāhi r-raḥmāni r-raḥīmi).[1][2] It is one of the most important phrases in Islam and is frequently recited by Muslims before performing daily activities and religious practices, including prayer, and at the start of verses (āyah) or chapters (surahs) of the Qur'an.[1]

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should say Bismillah awwalahu wa akhirahu (I begin with the Name of God at the beginning and at the end)".

— From At-Tirmidhi and Abu Dawud

Umaiyyah bin Makshi reported: "The Prophet was sitting while a man was eating food. That man did not mention the Name of God till only a morsel of food was left. When he raised it to his mouth, he said, Bismillah awwalahu wa akhirahu. The Prophet smiled at this and said, "Satan had been eating with him but when he mentioned the Name of God, Satan vomited all that was in his stomach".

— From Abu Dawud and Al-Nasa'i

Wahshi bin Harb reported: "Some of the Sahaba of the Prophet said, 'We eat but are not satisfied.' He said, 'Perhaps you eat separately.' The Sahaba replied in the affirmative. He then said, 'Eat together and mention the Name of God over your food. It will be blessed for you.'

— From Abu Dawood

A tradition ascribed to Muhammad states:[22]

All that is contained in the revealed books is to be found in the Qur'an and all that is contained in the Qur'an is summed up in the surat al-fatihah ("The opening one") while this is in its turn contained in the formula Bismillahi-r-Rahmani-r-Rahim ("In the name of God, the Compassionate, the Merciful").

A tradition ascribed to Imam Ali states:[22]

The basmalah is in essence contained in the first letter, Ba, and this again in its diacritical point, which thus symbolizes principal Unity.

Tafsir

Basmala calligraphy

In a commentary on the Basmala in his Tafsir al-Tabari, al-Tabari writes:

"The Messenger of Allah (the peace and blessings of Allah be upon him) said that Jesus was handed by his mother Mary over to a school in order that he might be taught. [The teacher] said to him: 'Write "Bism (In the name of)".' And Jesus said to him: 'What is "Bism"?' The teacher said: 'I do not know.' Jesus said: 'The "Ba" is Baha'u'llah (the glory of Allah), the "Sin" is His Sana' (radiance), and the "Mim" is His Mamlakah (sovereignty).'[23]

Numerology

The Basmala in the Naskh calligraphic script

Bismillah al-Rahman al-Rahim "In the name of God, the Most Gracious, the Most

Merciful".

Gematria

According to the standard Abjadi system of numerology, the total value of the letters of the Islamic Basmala, i.e. the phrase — is 786.[24] This number has therefore acquired a significance in folk Islam and Near Eastern folk magic and also appears in many instances of pop-culture, such as its appearance in the 2006 song '786 All is War' by the band Fun-Da-Mental.[24] A recommendation of reciting the basmala 786 times in sequence is recorded in Al-Buni. Sündermann (2006) reports that a contemporary "spiritual healer" from Syria recommends the recitation of the basmala 786 times over a cup of water, which is then to be ingested as medicine.[25] 786 as a number, however, does not appear in Quran or Hadith.[26]

It has also become common to abbreviate the phrase by typing "786", especially in online communication, and especially among South Asian Muslims.[citation needed] License plates, phone numbers, and serial numbers on currency containing 786 have garnered a particularly high price in South Asia and Dubai.[27][28] Businesses in Myanmar have displayed 786 to indicate that they are owned by Muslims.[29]

The 19 Arabic letters of the Basmala's tetrad of words (Bism has 3, Allah has 4, al-Rahman has 6, al-Rahim has 6) also align with the numerical culture of the Báb's revelation, whose Badí' calendar outlined in the Kitábu'l-Asmá' serves as the numerical basis of the Bahá'í calendar consisting of 19 divisions of 19 days each, which can be thematically grouped in alignment with the 3:4:6:6 tetrad pattern.[30]

Unicode

In Unicode, the Basmala is encoded as one ligature at code point U+FDFF in the Arabic Presentation Forms-A block.

Unicode

| HTML entity references | Character       | Name      | Transcription | Arabic    | English |
|------------------------|-----------------|-----------|---------------|-----------|---------|
| &#65021;&#xFDFF;       | Arabic ligature | BISMILLAH | AR-RAHMAN     | AR-RAHEEM |         |

|                                |                                       |                                                            |
|--------------------------------|---------------------------------------|------------------------------------------------------------|
| Bi-smi llāhi r-raḥmāni r-raḥīm | بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ | In the name of Allah, the Most Gracious, the Most Merciful |
|--------------------------------|---------------------------------------|------------------------------------------------------------|

See also

Islam portal

Besiyata Dishmaya

Bshuma in Mandaeism

Glossary of Islam

Inshallah

Shahada

List of Christian terms in Arabic

Notes

See, however, the discussion of the eighth and ninth surahs at Al-Anfal (the eighth surah).

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#### External links

Wikimedia Commons has media related to Basmala.

Bismillah Samples, a collection of bismillah art-forms.

Bismallah in Tadabbur-i-Qur'an (archived).

#### Meaning of Bismillah

Beyond Probability, God's Message in Mathematics. Series 1: The Opening Statement of the Quran (The Basmalah).

The Blessed Basmala – Seeking a healing cure by means of Basmala, the pure

vte

Salah (Islamic prayer)

vte

Islamic calligraphy

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A 16th-century portrait of John Dee by an unknown artist[a]

Enochian magic is a system of Renaissance magic developed by John Dee and Edward Kelley and adopted by more modern practitioners. The origins of this esoteric tradition are rooted in documented collaborations between Dee and Kelley, encompassing the revelation of the Enochian language and script, which Dee wrote were delivered to them directly by various angels during their mystical interactions. Central to the practice is the invocation and command of various spiritual beings.

Dee's journals detail the two men's interactions with these entities, accompanied by the intricate Enochian script and tables of correspondences. They believed that these revelations granted them access to insights concealed within Liber Logaeth, often referred to as the Book of Enoch.[1]

Enochian magic, as practiced by Dee and Kelley, involved a range of rituals and ceremonies designed to evoke angelic and other spiritual entities. These practices, meticulously recorded in Dee's journals, aimed to harness the energies and wisdom of these entities for transformative and practical purposes. This Renaissance occult tradition involved the interaction between human practitioners and the ethereal realm, characterized by the use of the Enochian language and symbols.

The Hermetic Order of the Golden Dawn would later integrate elements of Enochian magic into its system. This adaptation reignited interest in Enochian practices, further embedding them within broader Western esoteric traditions. Debates have arisen regarding the accuracy and interpretation of these adaptations, one example of the evolution of Enochian magic across diverse historical and contemporary contexts.

## Background

Further information: Renaissance magic

### Edward Kelley

In the early 1580s, John Dee's pursuit of understanding the secrets of nature left him dissatisfied with his progress. Seeking a more profound wisdom encompassing both natural and artificial truths, Dee's journey evolved into a spiritual exploration. Dee wrote:

I have from my youth up, desired and prayed unto God for pure and sound wisdom and understanding of truths natural and artificial, so that God's wisdom, goodness, and power bestowed in the frame of the world might be brought in some bountiful measure under the talent of my capacity... So for many years and in many places, far and near, I have sought and studied many books in sundry languages, and have conferred with sundry men, and have laboured with my own reasonable discourse, to find some inkling, gleam, or beam of those radical truths. But after all my endeavours I could find no other way to attain such wisdom but by the Extraordinary Gift, and not by any vulgar school, doctrine, or human invention.[b]

In response, Dee turned his attention toward the supernatural as a means to acquire the knowledge he sought. He used scrying, employing individuals known as scryers or crystal-gazers to act as intermediaries between himself and angelic beings.[2] Dee's initial attempts with various scryers proved underwhelming, until he encountered Edward Kelley in 1582. Operating under the pseudonym Edward Talbot due to a forgery conviction, Kelley's remarkable abilities caught Dee's attention and impressed him greatly.[3]

Dee enlisted Kelley's services, focusing his energies on supernatural pursuits. These spiritual interactions were steeped in Christian piety and followed periods of purification, prayer, and fasting.[3] Dee held a steadfast belief in the potential benefits these efforts could bring to humanity. Kelley's role in channeling angelic communications resulted in a voluminous output, with the angels dictating several books, often in a previously unknown language termed "Angelical", now more commonly called Enochian. Kelley's contributions laid the groundwork for Enochian magic, a system that intertwined mysticism and practical ritual within the landscape of Renaissance occultism.[4][5]

## Angelical

Main article: Enochian

Called Angelical by Dee, the Enochian language is an occult constructed language[6] — said by its originators to have been received from angels — recorded in the private journals of John Dee and his colleague Edward Kelley in late 16th-century England.[7] The term "Enochian" comes from Dee's assertion that the Biblical patriarch Enoch had been the last human (before Dee and Kelley) to know the language.

The language found in Dee's and Kelley's journals encompasses a limited textual corpus. Linguist Donald Laycock, an Australian Skeptic, studied the Enochian journals, and argues against any extraordinary features. The phonology and grammar resemble English, though the translations are not sufficient to work out any regular morphology.[8] Some Enochian words resemble words and proper names in the Bible, but most have no apparent etymology.[9]

There have been several compilations of Enochian words made to form Enochian dictionaries. A scholarly study is Donald Laycock's *The Complete Enochian Dictionary*. [10] Also useful is Vinci's *Gmicalzoma: An Enochian Dictionary*. [11] Israel Regardie's Enochian dictionary is reprinted in Crowley, Duquette, and Hyatt, *Enochian World of Aleister Crowley*. [12]

Since Dee is known to have been a spy for Elizabeth I's court, there are interpretations of his Angelic manuscripts as cryptographic documents - most likely polyalphabetic ciphers - designed to disguise political messages.[c]

## Manuscript sources

At the heart of Enochian magic's origin are manuscripts attributed to John Dee and Edward Kelley,[13] notably the *Five Books of Mystery* and *Liber Logaeth*. These texts serve as pivotal foundations, encoding the intricate language, symbolism, and rituals intrinsic to Enochian magic.

These manuscripts have been enriched by a succession of scholars and practitioners. Individuals like Thomas Rudd (1583?–1656), Elias Ashmole (1617–1692), Samuel Liddell MacGregor Mathers (1854–1918), William Wynn Westcott (1848–1925), Aleister Crowley (1875–1947), and Israel Regardie (1907–1985) have contributed as guardians and commentators.[13] As magicians, their roles extend beyond preservation, including



writing commentaries, making adaptations, and revealing insights that have expanded the views on Enochian magic.

### Five Books of Mystery

The Five Books of Mystery (*Mysteriorum Libri Quinque*) are documented within the manuscript Sloane MS 3188,[14] a repository of the 'actions' or mystical practices detailed in *Liber Logaeth*. This manuscript served as a diary spanning from 22 December 1581 to 23 May 1583. It encompasses the first five Books of Mystery, along with an Appendix, notably concluding where Casaubon's *A True and Faithful Relation* commences. There are two transcripts of this manuscript available today: from Joseph Peterson[15] and C. L. Whitby.[16] The Five Books of Mystery serve as a comprehensive guide to Enochian magic, encompassing language, symbolism, rituals, and practical techniques. The five books are:[17]

**Primus: The Magick of Enoch** serves as an introduction to the celestial language known as Angelical, forming the bedrock of Enochian magic. Within its pages, foundational Enochian alphabets are revealed, allowing communication with angelic entities through the use of Angelic Keys. This book establishes the linguistic basis for Enochian magical operations, setting the stage for further exploration into the mystical realm as presented in the Five Books of Mystery.[18]

**Secundus: The Mystical Heptarchy:** This book delves deeper into the Angelical language, unveiling the intricate Great Table—an essential matrix of letters and symbols pivotal to Enochian magical workings. Within its pages, the concept of the Thirty Æthyrs is introduced, presenting metaphysical planes that serve as conduits for practitioners to interact with angelic beings. This book expands the realm of Enochian magic, providing a framework for engaging with celestial hierarchies and exploring the mystical dimensions of existence.

**Tertius: The Forty-Eight Angelic Keys** shifts the focus to the construction and symbolism of temples. This book offers insights into their integral role within Enochian magic. It outlines the design and significance of temples, emphasizing sacred geometry and symbolism as vehicles for spiritual transformation. By exploring the intricate interplay between architecture and mysticism, this book provides practitioners with a practical understanding of how temples can serve as spaces for connecting with higher realms and channeling divine energies.

**Quartus: Earthly Knowledge, Aid & Victory:** This book explores the symbolism of Elemental Tablets and Watchtowers, shedding light on the interplay between metaphysical constructs and natural forces. It deciphers the intricate connections between classical elements and earthly energies, enhancing practitioners' comprehension of the intricate web woven by Enochian magic. Through the exploration of these symbols, individuals gain a deeper insight into the harmonious interaction between mystical and natural realms, enriching their journey into the profound intricacies of Enochian magic.

**Quintus: The Angels of the Four Quarters** focuses on practical applications of Enochian magic. It offers rituals and ceremonies grounded in the Angelical language and its symbolism. This book serves as a guide bridging the gap between mystical theory and

practical implementation in esoteric pursuits.

Liber Logaeth

Not to be confused with Book of Enoch.

Liber Logaeth[d] (lit. Book of the Speech of God, also known as Liber Mysteriorum, Sextus et Sanctus [The Sixth and Sacred Book of the Mysteries], referred to by Dee as The Book of Enoch[1]) (1583) is preserved in the British Library mostly within what are known as the Sloane manuscripts, chiefly Sloane MS 3189 (but parts of Sloane MS 3188 and the Cotton MS Appendix I also contain the beginning and end of the book, with some copying of material in Sloane MS 3188 appearing in Sloane MS 3189).

Written up by Edward Kelley,[1] it is composed of 73 folios (18 from Sloane MS 3188, 54 from Sloane MS 3189, and 1 (text only) from Cotton MS Appendix I). The book contains 96 complex magical grids of letters (94 of which are 49×49 grids of letters, one of which is a table composed of 49 rows of text, and one of which is a table of 40 rows of text and 9 rows of 49 letters). The final folio from Cotton MS Appendix I was 21 words consisting of 112 letters, which according to the text, was apparently able to be somehow reduced to 105 letters and arranged into five 3x7 tables, three on the front and two on the back (cf. Cotton MS Appendix I).

It is from Liber Logaeth that Dee and Kelley derived the 48 Calls or Keys (see below), and in which are concealed the keys to the Mystical Heptarchy, a related magical work by Dee. Dee himself left little information on his Sixth Holy Book apart from saying that it contained 'The Mysterie of our Creation, The Age of many years, and the conclusion of the World' and that the first page in the book signified Chaos. (Note that the title, The Book of Enoch, attributed to the text of Liber Logaeth, is not to be confused with the apocryphal Book of Enoch,[19] which was considered lost in Dee's time.[1])

Other manuscripts

Another manuscript is Sloane MS 3191,[20] which comprises: 48 Angelic Keys; The Book of Earthly Science, Aid and Victory; On the Mystic Heptarchy; and Invocations of the Good Angels.

Two further manuscripts from Dee and Kelley's workings pertain to Enochian magic:

Cotton MS Appendix XLVI Part I[21] is the diary for 28 May 1583 – 15 August 1584 inclusive: The Sixth (and Sacred) Parallel Book of the Mysteries (not to be confused with "The Sixth and Sacred Book of the Mysteries", which is part of Liber Logaeth – see above) and "The Seventh Book of the Mysteries" (Kraków), beginning where A True and Faithful Relation begins. It includes the arrival of Prince Adalbert Laski, the journey to Kraków and the dictation of the 48 Calls or Keys (including descriptions of the 91 Parts of the Earth), as well as the Vision of the Four Watchtowers and also the Great Table. Cotton MS Appendix XLVI Part II[21] is the diary for 15 August 1584 – 23 May 1587 (and 20 March – 7 September 1607) inclusive: The Book of Praha, The Royal Stephanic Mysteries, The Puccian Action, The Book of Resurrection, The Third Action of Trebon and the remaining Spirit Actions at Mortlake in 1607, ending where A True and Faithful

Relation ends. (It may be seen that Casaubon's A True and Faithful Relation is equivalent to the Cotton MS Appendix in toto, i.e. Dee and Kelley's diaries from 28 May 1585-23 Sept 1607).

Meric Casaubon's 1659 edition of part of these diaries (Cotton Appendix MS XLVI), entitled A True & Faithful Relation of What Passed for Many Yeers between John Dee and Some Spirits, contains notorious transcription errors which in some cases were transmitted through many subsequent republications of the Dee/Kelly material; Casaubon's edition was intended to discredit Dee and Kelly by accusing them of dealing with the Christian Devil. An expanded facsimile edition of Casaubon was published by Magickal Childe in 1992.[22]

Dee and Kelley's surviving manuscripts later came into the possession of Elias Ashmole, who preserved them and made copies of some, along with annotations.

### The system

The Enochian magical system is a structured framework consisting of various essential components which are outlined in Aleister Crowley's Liber Chanokh. Key elements include the Elemental Tablets (including the "Tablet of Union"), the Angelical Keys, the Great Table (made up of the 4 Elemental Tablets and incorporating the Tablet of Union), and specific temple furnishings. These components provide the foundation for practitioners engaged in spiritual exploration within the Enochian tradition. The Angelical Keys of the 30 Aethyrs function as evocations to access mystical realms, while the Great Table symbolically represents the universe. The system also involves the setup of a designated temple space with requisite magical tools.[23]

### The Great Table

Enochian magic encompasses a system of symbolism and spiritual exploration, primarily centered around the Elemental Tablets and related elements. The core of this magical system is the Great Table, which consists of four Elemental Tablets, symbolizing the classical elements of earth, air, fire, and water. These tablets are inhabited by various spiritual beings and entities.[23]

Within the Great Table, there is a structured hierarchy of spiritual entities. These include the Three Holy Names, representing potent sources of divine authority, and a Great Elemental King who governs each of the Elemental Tablets. Supporting these are the Six Seniors (also known as Elders), comprising a total of 24 figures reminiscent of the Twenty-Four Elders mentioned in the biblical Book of Revelation. Additionally, there are two Divine Names associated with the Calvary Cross; Kerubim, often depicted as angelic beings linked to the fixed zodiac signs; and Sixteen Lesser Angels, each with distinct roles and attributes.[23]

Further intricacies emerge within the Elemental Tablets, which are divided into four sub-quadrants or sub-angles. These contain the names of archangels and angels responsible for overseeing specific quarters of the world, effectively populating the universe, both seen and unseen, with intelligent spiritual beings.[24]

At the heart of each Elemental Tablet lies the Great Central Cross, consisting of two central vertical columns known as Linea Patris and Linea Filii, and a central horizontal line called Linea Spiritus Sancti. The exact significance of the Great Central Cross can vary among interpretations of Enochian magic.[24]

Completing the symbolic representation of the five classical elements is the Tablet of Union, often referred to as the Black Cross. This grid of twenty squares is derived from within the Great Central Cross and serves to embody the element of Spirit.[25][26]

### The Thirty Æthyrs

The Thirty Aethyrs are an integral part of the Enochian magical system, representing a sequence of spiritual planes or realms that practitioners explore as they ascend from 30 (TEX, the lowest) to 1 (LIL, the highest). In the practice of Enochian magic, magicians document their visions, experiences, and impressions within each successive Aethyr, marking their progression through this mystical hierarchy.[27]

One notable feature of the Aethyrs is the presence of "Governors". Each of the 30 Aethyrs is inhabited by three Governors, with the exception of TEX, which has four, totaling 91 Governors across the entire system. These Governors are considered angelic or spiritual entities associated with the Aethyrs and are believed to hold significant knowledge and power within their respective realms.[27]

The Governors are distinguished by their unique sigils, which are mystical symbols representing their presence and authority. A crucial part of Enochian magical practice involves tracing these sigils onto the Great Tablet, a key tool in the Enochian system. By inscribing the sigils on the Tablet, magicians establish a connection with the Governors and the energies associated with each Aethyr.

### The Angelical Keys

The Angelical Keys, also known as the Calls or Enochian Keys, are a central component of Enochian magic. These keys are a series of rhetorical exhortations which function as evocations when read in the Enochian language. They are used to effect the "opening of 'gates' into various mystical realms." These realms may include elemental realms, sub-elemental realms, or the Thirty Aethyrs, depending on which key is used.[28]

There are a total of nineteen Angelical Keys in Enochian magic.[28] The first eighteen keys are typically associated with opening gates to the realms of elements and sub-elements. In Enochian magic, these realms are often mapped onto the Great Tablet, a complex symbolic diagram used in Enochian ritual work.[29]

The nineteenth key is specifically used to open gateways to the Thirty Aethyrs.[28] The Aethyrs are envisioned as concentric rings that expand outward from the innermost Aethyr to the outermost. They are often viewed as a map of the entire universe, with each Aethyr providing access to unique spiritual insights and experiences.[30] Exploring

these Aethyrs is seen as a journey through different levels of spiritual consciousness and understanding.[29]

## The Temple

3D reconstruction of the "Holy Table" used by John Dee, including a crystal ball used for scrying, seven planetary talismans, and circular tablets inscribed with the Seal of God Temple "furniture" required for the performance of Enochian magic includes:

The Holy Table: a table with a top engraved with a Hexagram, a surrounding border of Enochian letters, and in the middle a Twelfefold table (cell) engraved with individual Enochian letters. According to Duquette and Hyatt, the Holy Table "does not directly concern Elemental or Aethyral workings. Angels found on the Holy Table are not called forth in these operations." [31]

The Seven Planetary Talismans: The names on these talismans (which are engraved on tin and placed on the surface of the Holy Table) are those of the Goetia. According to Duquette and Hyatt, "this indicates (or at least implies) Dee's familiarity with the Lemegeton and his attempt, at least early in his workings, to incorporate it in the Enochian system." [32] As with the Holy Table, Spirits found on these talismans are not called forth in these operations.

The Sigillum dei Aemeth,[e] Holy Sevenfold Table, or 'Seal of God's Truth': The symbol derives from the grimoire called Liber Juratus or The Sworn Book of Honorius, of which Dee owned a copy. Five versions of this complex diagram are made from bee's wax, and engraved with the various lineal figures, letters and numbers. The four smaller ones are placed under the feet of the Holy Table. The fifth and larger one (about nine inches in diameter) is covered with a red cloth, placed on the Holy Table, and is used to support the "Shew-Stone" or "Speculum" (crystal or other device used for scrying). Scrying is an essential element of the magical system. Dee and Kelly's technique was to gaze into a concave obsidian mirror. Crowley habitually held a large topaz mounted upon a wooden cross to his forehead. Other methods include gazing into crystals, ink, fire or even a blank TV screen.[23]

A magician's ring engraved with the magical formula PVELLE.[33][34]

The magic rod "el", painted in three sections, the ends being black and the middle red. [35]

Adaptation by the Hermetic Order of the Golden Dawn

Further information: Ceremonial magic

Part of a series on

Thelema

Crowley's unicursal hexagram

Unicursal hexagram

The Rights of Man

Holy Books and Stele

Key figures

Core concepts

Methods

Abrahadabra  
Night of PanLiber Resh  
Crossing the Abyss  
BanishingInvocation  
Bornless Ritual  
QaballaSex magic  
Body of light  
Tree of life  
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Related topics  
vte

Little else became of Dee's work until late in the nineteenth century,[citation needed] when it was incorporated by a brotherhood of adepts in England.

The rediscovery of Dee and Kelley's material by Samuel Liddell MacGregor Mathers of the Hermetic Order of the Golden Dawn in the 1880s led to Mathers developing the material into a comprehensive system of ceremonial magic. Magicians invoked the Enochian deities whose names were written on the tablets. They also traveled in their bodies of light into these subtle regions and recorded their psychic experiences. The two major branches of the system were then grafted on to the Adeptus Minor curriculum of the Golden Dawn.[citation needed] According to Aleister Crowley, the magician starts with the 30th aethyr and works up to the first, exploring only so far as his level of initiation will permit.[23]

According to Chris Zalewski's 1994 book, the Golden Dawn also invented the game of Enochian chess, in which aspects of the Enochian Tablets were used for divination. They used four chessboards without symbols on them, just sets of colored squares, and each board is associated with one of the four elements of magic.[36]

Florence Farr founded the Sphere Group which also experimented with Enochian magic. [37]

#### Criticism of the Golden Dawn adaptation

Paul Foster Case (1884–1954), an occultist who began his magical career with the Alpha et Omega, was critical of the Enochian system. According to Case, the system of Dee and Kelley was partial from the start, an incomplete system derived from an earlier and complete Qabalistic system, and lacked sufficient protection methods.[38] Case believed he had witnessed the physical breakdown of a number of practitioners of Enochian magic, due to the lack of protective methods.[39] When Case founded his own magical order, the Builders of the Adytum (B.O.T.A.), he removed the Enochian system and substituted elemental tablets based on Qabalistic formulae communicated to him by Master R.[40]

In popular culture

Since horror writer H. P. Lovecraft, in his short work "The History of the Necronomicon" (written 1927, published after Lovecraft's death, in 1938), made John Dee the translator of one of the versions of his mythical book of forbidden lore, *The Necronomicon* (an example of Lovecraft's use of the technique of "pseudo-authenticity"), much has been written connecting Dee and Enochian magic with *The Necronomicon*. The fanciful connection between Dee and *The Necronomicon* was suggested by Lovecraft's friend Frank Belknap Long.[41]

See also

Magical formula

*Monas Hieroglyphica*

References

Notes

According to Fell Smith (1909), p. 15, it was painted when Dee was 67. It belonged to a grandson, Rowland Dee, and later to Elias Ashmole, who left it to Oxford University.

From Dee's Preface to Sloane MS 3188, as quoted in James (1983), p. xiii

See Langford (1978).

or *Liber Logaeth* as the title has been so frequently misprinted.

"Aemeth" or "Emeth" is Hebrew for "truth"; the same word was written on the forehead of a Golem in Jewish folklore by magicians who legendarily animated these beings. For detailed information on the history and use of the *Sigillum dei Aemeth*, consult Campbell 2009.

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External links

Digital scans of Dee's Enochian manuscripts

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Books about magic, an ancient practice rooted in rituals, spiritual divinations, and/or cultural lineage—with an intention to invoke, manipulate, or otherwise manifest supernatural forces, beings, or entities in the natural world. It is a categorical yet often ambiguous term which has been used to refer to a wide variety of beliefs and practices, frequently considered separate from both religion and science.

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The occult is a category of supernatural beliefs and practices, encompassing such phenomena as those involving mysticism, spirituality, and magic in terms of any otherworldly agency. It can also refer to other non-religious supernatural ideas like extra-sensory perception and parapsychology.

The occult (from the Latin word *occultus* "clandestine, hidden, secret") is "knowledge of

the hidden".[1] In common usage, occult refers to "knowledge of the paranormal", as opposed to "knowledge of the measurable",[2] usually referred to as science. The term is sometimes taken to mean knowledge that "is meant only for certain people" or that "must be kept hidden", but for most practicing occultists it is simply the study of a deeper spiritual reality that extends beyond pure reason and the physical sciences.[3] The terms esoteric and arcane can also be used to describe the occult,[4][5] in addition to their meanings unrelated to the supernatural. The term occult sciences was used in the 16th century to refer to astrology, alchemy, and natural magic, which today are considered pseudosciences.

The term occultism emerged in 19th-century France, where it came to be associated with various French esoteric groups connected to Éliphas Lévi and Papus, and in 1875 was introduced into the English language by the esotericist Helena Blavatsky. Throughout the 20th century, the term was used idiosyncratically by a range of different authors, but by the 21st century was commonly employed – including by academic scholars of esotericism – to refer to a range of esoteric currents that developed in the mid-19th century and their descendants. Occultism is thus often used to categorise such esoteric traditions as Spiritualism, Theosophy, Anthroposophy, the Hermetic Order of the Golden Dawn, and New Age.

It also describes a number of magical organizations or orders, the teachings and practices taught by them, and to a large body of current and historical literature and spiritual philosophy related to this subject.

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Valkyrie (Norse)

Vampire

Vashtu, East Indian version of feng shui (geomancy)

Vision (spirituality)

Vitalism

Vlach (Balkan)

Voodoo death

Voodoo doll

Vril

W

Wand

White magic

Wicca

Witchcraft

Witches' Sabbath

Witch ball

Witchcraft and divination in the Hebrew Bible

Will-o'-the-wisp

Werewolf, see also Rougarou

Wendigo

Y

Ya sang

Yowie (Aust. abor.)

Z

Zener cards

Zodiac

Zombie (Hatian)

Zos Kia Cultus

See also

Astrology and alchemy

[Astrology and numerology](#)

[List of alchemists](#)

[List of astrologers](#)

[List of channelers](#)

[List of lucky symbols](#)

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[List of occult symbols](#)

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Categories: [Magical terminology](#)[Occult](#)

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This article is about the historical organization of the late 19th century. For other uses, see Golden Dawn.

Hermetic Order of the Golden Dawn

Rose Cross of the Golden Dawn

Successor

Alpha et Omega

Stella Matutina

Isis-Urania Temple

Builders of the Adytum

A.∴A.∴

Formation 1887; 138 years ago

Dissolved 1903; 122 years ago

Type Magical organization

Headquarters London

Location

United Kingdom

Chiefs of the Second Order

William Wynn Westcott

(1848–1925)

Samuel Liddell MacGregor Mathers

(1854–1918)

William Robert Woodman

(1828–1891)

Part of a series on the

Hermetic Order of

the Golden Dawn

[Leading figures](#)

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Hermeticism

[Hermes Trismegistus](#)

[Hermes Trismegistus](#)

[Hermetic writings](#)

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[Modern offshoots](#)

As above, so belowBibliotheca Philosophica HermeticaHermetic Order of the Golden DawnHermetic QabalahRosicrucianismThe KybalionHermetism and other religions vte

The Hermetic Order of the Golden Dawn (Latin: *Ordo Hermeticus Aurorae Aureae*), more commonly the Golden Dawn (*Aurora Aurea*), was a secret society from the Western esoteric tradition, that was heavily based on Rosicrucianism and inspired by Freemasonry, chiefly devoted to the study and practice of occult Hermeticism and metaphysics during the late 19th and early 20th centuries. Known as a magical order, the Hermetic Order of the Golden Dawn was active in Great Britain and focused its practices on theurgy and spiritual development. Many present-day concepts of ritual and magic that are at the centre of contemporary traditions, such as Wicca<sup>[1]</sup> and Thelema, were inspired by the Golden Dawn, which became one of the largest single influences on 20th-century Western occultism.<sup>[a]</sup><sup>[b]</sup>

The three founders, William Robert Woodman, William Wynn Westcott, and Samuel Liddell Mathers, were Freemasons and members of the *Societas Rosicruciana in Anglia*. Westcott appears to have been the initial driving force behind the establishment of the Golden Dawn. Hence the Golden Dawn system was based on hierarchy and initiation, similar to Masonic lodges.<sup>[2]</sup> While the grade structure was based on the SRIA, women were admitted on an equal basis with men.<sup>[3]</sup>

The "Golden Dawn" was the first of three Orders, although all three are often collectively referred to as the "Golden Dawn". The First Order taught esoteric philosophy based on the Hermetic Qabalah and personal development through study and awareness of the four classical elements, as well as the basics of astrology, tarot divination, and geomancy. The Second or Inner Order, the *Rosae Rubeae et Aureae Crucis*, taught magic, including scrying, astral travel, and alchemy. The Third Order was that of the Secret Chiefs, who were said to be highly skilled; they supposedly directed the activities of the lower two orders by spirit communication with the Chiefs of the Second Order.

## History

### Cipher Manuscripts

Main article: Cipher Manuscripts

### Folio 13 of the Cipher Manuscripts

The foundational documents of the original Order of the Golden Dawn, known as the Cipher Manuscripts, are written in English using the Trithemius cipher. The manuscripts give the specific outlines of the Grade Rituals of the Order and prescribe a curriculum of graduated teachings that encompass the Hermetic Qabalah, astrology, occult tarot, geomancy, and alchemy.

According to the records of the Order, the manuscripts passed from Kenneth R. H. Mackenzie, a Masonic scholar, to the Rev. A. F. A. Woodford, whom British occult writer Francis King describes as the fourth founder,<sup>[4]</sup> although Woodford died shortly after the Order was founded.<sup>[5]</sup> The documents did not excite Woodford, and in February 1886

he passed them on to Freemason William Wynn Westcott, who managed to decode them in 1887.[4]

Westcott, pleased with his discovery, called on fellow Freemason Samuel Liddell MacGregor Mathers for a second opinion. Westcott asked for Mathers's help to turn the manuscripts into a coherent system for lodge work. Mathers asked fellow Freemason William Robert Woodman to assist the two, and he accepted.[4]

Mathers and Westcott have been credited with developing the ritual outlines in the Cipher Manuscripts into a workable format.[c] Mathers is generally credited with the design of the curriculum and rituals of the Second Order, which he called the Rosae Rubae et Aureae Crucis ("Ruby Rose and Golden Cross" or the RR et AC).[6]

### Founding of the First Temple

Samuel Liddell MacGregor Mathers in Egyptian costume performing a ritual in the Hermetic Order of the Golden Dawn

In October 1887, Westcott claimed to have written to a German countess and prominent Rosicrucian named Anna Sprengel, whose address was said to have been found in the decoded Cipher Manuscripts. According to Westcott, Sprengel claimed the ability to contact certain supernatural entities, known as the Secret Chiefs, that were considered the authorities over any magical order or esoteric organization. Westcott purportedly received a reply from Sprengel granting permission to establish a Golden Dawn temple and conferring honorary grades of Adeptus Exemptus on Westcott, Mathers, and Woodman. The temple was to consist of the five grades outlined in the manuscripts.[7]

In 1888, the Isis-Urania Temple was founded in London.[8] In contrast to the SRIA and Masonry,[9] women were allowed and welcome to participate in the Order in "perfect equality" with men. The Order was more of a philosophical and metaphysical teaching order in its early years. Other than certain rituals and meditations found in the Cipher manuscripts and developed further,[10] "magical practices" were generally not taught at the first temple.

For the first four years, the Golden Dawn was one cohesive group later known as the "First Order" or "Outer Order". A "Second Order" or "Inner Order" was established and became active in 1892. The Second Order consisted of members known as "adepts", who had completed the entire course of study for the First Order. The Second Order was formally established under the name Ordo Rosae Rubae et Aureae Crucis (the Order of the Red Rose and the Golden Cross).[11]

Eventually, the Osiris temple in Weston-super-Mare, the Horus temple in Bradford (both in 1888), and the Amen-Ra temple in Edinburgh (1893) were founded. In 1893, Mathers founded the Ahathoor temple in Paris.[8]

### The Secret Chiefs

### Main article: Secret Chiefs

In 1890, Westcott's alleged correspondence with Anna Sprengel suddenly ceased. He claimed to have received word from Germany that she was dead and that her companions did not approve of the founding of the Order, and no further contact was to be made.[12] If the founders were to contact the Secret Chiefs, apparently, it had to be done on their own.[8]

In 1892, Mathers professed that a link to the Secret Chiefs had been established. Subsequently, he supplied rituals for the Second Order.[8] The rituals were based on the tradition of the tomb of Christian Rosenkreuz, and a Vault of Adepts became the controlling force behind the Outer Order.[13] Later in 1916, Westcott claimed that Mathers also constructed these rituals from materials he received from Frater Lux ex Tenebris, a purported Continental Adept.[14]

Some followers of the Golden Dawn tradition believe that the Secret Chiefs were not human or supernatural beings, but rather symbolic representations of actual or legendary sources of spiritual esotericism. The term came to stand for a great leader or teacher of a spiritual path or practice that found its way into the teachings of the Order. [15]

### Golden Age

By the mid-1890s, the Golden Dawn was well established in Great Britain, with over one hundred members from every class of Victorian society.[5] Many celebrities belonged to the Golden Dawn, such as the actress Florence Farr, the Irish revolutionary Maud Gonne, the Irish poet William Butler Yeats, the Welsh author Arthur Machen, and the English authors Evelyn Underhill and Aleister Crowley.

In 1896 or 1897, Westcott broke all ties to the Golden Dawn, leaving Mathers in control. It has been speculated that his departure was due to his having lost a number of occult-related papers in a hansom cab. Apparently, when the papers were found, Westcott's connection to the Golden Dawn was discovered and brought to the attention of his employers. He may have been told to either resign from the Order or to give up his occupation as coroner.[16] After Westcott's departure, Mathers appointed Florence Farr to be Chief Adept in Anglia. Dr. Henry B. Pullen Burry succeeded Westcott as Cancellarius—one of the three Chiefs of the Order.

Mathers was the only active founding member after Westcott's departure. Due to personality clashes with other members and frequent absences from the center of Lodge activity in Great Britain, however, challenges to Mathers's authority as leader developed among the members of the Second Order.[17]

### Revolt

Towards the end of 1899, the Adepts of the Isis-Urania and Amen-Ra temples had become dissatisfied with Mathers's leadership, as well as his growing friendship with Aleister Crowley. They had also become anxious to make contact with the Secret Chiefs

themselves, instead of relying on Mathers as an intermediary.[18] Within the Isis-Urania temple, disputes were arising between Farr's The Sphere, a secret society within the Isis-Urania, and the rest of the Adepti Minores.[18]

Crowley was refused initiation into the Adeptus Minor grade by the London officials. Mathers overrode their decision and quickly initiated him at the Ahathoor temple in Paris on 16 January 1900.[19] Upon his return to the London temple, Crowley requested from Miss Cracknell, the acting secretary, the papers acknowledging his grade, to which he was now entitled.[19]

To the London Adepts, this was the final straw. Farr, already of the opinion that the London temple should be closed, wrote to Mathers expressing her wish to resign as his representative, although she was willing to carry on until a successor was found.[19] Mathers believed Westcott was behind this turn of events, and replied on 16 February. [20]

On 3 March a committee of seven Adepts was elected in London and requested a full investigation of the matter. Mathers sent an immediate reply, declining to provide proof, refusing to acknowledge the London temple, and dismissing Farr as his representative on 23 March.[20] In response, a general meeting was called on 29 March in London to remove Mathers as chief and expel him from the Order.[21]

#### Splinters

In 1901, W. B. Yeats privately published a pamphlet titled *Is the Order of R. R. & A. C. to Remain a Magical Order?*[22] After the Isis-Urania temple claimed its independence, there were even more disputes, leading to Yeats resigning.[23] A committee of three was to temporarily govern, which included P. W. Bullock, M. W. Blackden and J. W. Brodie-Innes. After a short time, Bullock resigned, and Dr. Robert Felkin took his place. [24]

In 1903, A. E. Waite and Blackden joined forces to retain the name Isis-Urania, while Felkin and other London members formed the Stella Matutina. Yeats remained in the Stella Matutina until 1921, while Brodie-Innes continued his Amen-Ra membership in Edinburgh.[25]

#### Reconstruction

Once Mathers realised that reconciliation was impossible, he made efforts to reestablish himself in London. The Bradford and Weston-super-Mare temples remained loyal to him, but their numbers were few.[26] He then appointed Edward Berridge as his representative.[27] According to Francis King, historical evidence shows that there were "twenty three members of a flourishing Second Order under Berridge-Mathers in 1913." [27]

J.W. Brodie-Innes continued leading the Amen-Ra temple, deciding that the revolt was unjustified. By 1908, Mathers and Brodie-Innes were in complete accord.[28] According

to sources that differ regarding the actual date, sometime between 1901 and 1913 Mathers renamed the branch of the Golden Dawn remaining loyal to his leadership, to Alpha et Omega.[29][d]

Brodie-Innes assumed command of the English and Scottish temples, while Mathers concentrated on building up his Ahathoor temple and extending his American connections.[30] According to occultist Israel Regardie, the Golden Dawn had spread to the United States of America before 1900 and a Thoth-Hermes temple had been founded in Chicago.[31] By the beginning of the First World War in 1914, Mathers had established two to three American temples.

Most temples of the Alpha et Omega and Stella Matutina closed or went into abeyance by the end of the 1930s, with the exceptions of two Stella Matutina temples: Hermes Temple in Bristol, which operated sporadically until 1970, and the Smaragdum Thallasses Temple, commonly referred to as Whare Ra, in Havelock North, New Zealand, which operated regularly until its closure in 1978.[32]

#### Structure and grades

Much of the hierarchical structure for the Golden Dawn came from the Societas Rosicruciana in Anglia, which was itself derived from the Order of the Golden and Rosy Cross.[33]

#### First Order

Neophyte 0=0

Zelator 1=10

Theoricus 2=9

Practicus 3=8

Philosophus 4=7

#### Second Order

Adeptus Minor 5=6

Adeptus Major 6=5

Adeptus Exemptus 7=4

#### Third Order

Magister Templi 8=3

Magus 9=2

Ipsissimus 10=1

The paired numbers attached to the Grades relate to positions on the Tree of Life. The Neophyte Grade of "0=0" indicates no position on the Tree. In the other pairs, the first numeral is the number of steps up from the bottom (Malkuth), and the second numeral is the number of steps down from the top (Kether).

The First Order Grades were related to the four elements of Earth, Air, Water, and Fire, respectively. The Aspirant to a Grade received instruction on the metaphysical meaning of each of these Elements and had to pass a written examination and demonstrate certain skills to receive admission to that Grade.

## Membership

### Selected known members

Pamela Colman Smith (1878-1951), British artist, illustrator, publisher, and writer[34]

Emily Katharine Bates (1846–1922), British spiritualist author, travel writer, and novelist[35]

Charles Henry Allan Bennett (1872–1923), best known for introducing Buddhism to the West[36]

Arnold Bennett (1867–1931), British novelist[37]

Edward W. Berridge (ca. 1843–1923), British homeopathic physician[38]

Algernon Blackwood (1869–1951), British writer and radio broadcaster of supernatural stories[39]

Gabrielle Borthwick (1866–1952), British pioneering motorist, mechanic, garage owner, and driving teacher[40]

Anna de Brémont (1849–1922), American singer and writer[41]

Aleister Crowley (1875–1947), occultist, writer and mountaineer, founder of his own magical society[42]

Florence Farr (1860–1917), London stage actress and musician[39]

Robert Felkin (1853–1926), medical missionary, explorer and anthropologist in Central Africa, author, founder of the New Zealand branch of the Golden Dawn and the Smaragdum Thalasses / Whare Ra temple[43]

Frederick Leigh Gardner (1857–1930), British stockbroker and occultist; published three-volume bibliography Catalogue Raisonné of Works on the Occult Sciences (1912) [44]

Annie Horniman (1860–1937), British repertory theatre producer and pioneer; member of the wealthy Horniman family of tea-traders[39]

Arthur Machen (1863–1947), leading London writer of the 1890s, author of acclaimed works of imaginative and occult fiction, such as "The Great God Pan", "The White People" and "The Hill of Dreams". Welsh by birth and upbringing[45]

Moina Mathers (1865–1928), London trained artist, wife of S. L. MacGregor-Mathers and sister of philosopher Henri Bergson[46]

Samuel Liddell MacGregor-Mathers (1854–1918), British Freemason, one of the three founders of the Golden Dawn, prolific writer, occultist, and researcher[47]

Alfred John Pearce (1840–1923), medic, writer, pioneering weather forecaster and celebrated astrologer known as "Zadkiel"[48]

Sax Rohmer (1883–1959), novelist, creator of the Fu Manchu character[45]

William Sharp (1855–1905), poet and author; alias Fiona MacLeod[49]

Violet Tweedale (1862–1936), Scottish writer and spiritualist[50]

Arthur Edward Waite (1857–1942), British writer, Freemason and co-creator of the Rider–Waite tarot deck[39]

William Wynn Westcott (1848–1925), founder of the Golden Dawn, doctor, London coroner, prolific writer, British Freemason, former Supreme Magus of the Societas Rosicruciana in Anglia (SRIA)[8]

William Robert Woodman (1828–1891), doctor, British Freemason, former Supreme Magus of the Societas Rosicruciana in Anglia, one of the three founders of the Golden

Dawn[8]

W. B. Yeats (1865–1939), Irish poet, dramatist and writer.[51]

Alleged members

E. Nesbit (1858–1924), English author and political activist. According to biographer Eleanor Fitzsimons: "Edith's reputed membership in the Hermetic Order of the Golden Dawn, the foremost occult organization of the day, is intriguing. ... Most biographical accounts suggest that Edith was a member of the Golden Dawn, but evidence to support this is rarely cited. The organization was of course secretive by nature, but eyewitness accounts never mentioned her as they did others, and her name does not appear on the rolls." [52]

Contemporary Golden Dawn orders

While no temples in the original chartered lineage of the Golden Dawn survived past the 1970s,[32] several organizations have since carried on, revived or expanded upon the Order's teachings and rituals, including:

The Hermetic Order of the Golden Dawn, Inc. (founded 1977)

Thelemic Order of the Golden Dawn (founded 1990)

Open Source Order of the Golden Dawn (2002 – 2019)

The Golden Dawn book

The Golden Dawn, by Israel Regardie; was published in 1937. The book is divided into several basic sections. First are the knowledge lectures, which describe the basic teaching of the Qabalah, symbolism, meditation, geomancy, etc. This is followed by the rituals of the Outer Order, consisting of five initiation rituals into the degrees of the Golden Dawn. The next section covers the rituals of the Inner Order including two initiation rituals and equinox ceremonies.

See also

A.∴A.∴ § The Order of the G.∴D.∴ (Golden Dawn)

Magical organization – Organization for the practice of occult magic

Tattva vision – Subject related to ESP

Notes

Jenkins 2000, p. 74: "Also in the 1880s, the tradition of ritual magic was revived in London by a group of Masonic adepts, who formed the Order of the Golden Dawn, which would prove an incalculable influence on the whole subsequent history of occultism."

Smoley 1999, pp. 102–103: "Founded in 1888, the Golden Dawn lasted a mere twelve years before it was shattered by personal conflicts. At its height, it probably had no more than a hundred members. Yet its influence on magic and esoteric thought in the English-speaking world would be hard to overestimate."

Golden Dawn researcher R. A. Gilbert has found evidence which suggests that Westcott was instrumental in developing the Order's rituals from the Cipher Manuscripts. See Gilbert's article, "From Cipher to Enigma: The Role of William Wynn Westcott in the Creation of the Hermetic Order of the Golden Dawn" in Runyon 1997.

Anon 2001: "The Golden Dawn ceased to exist by that name after October 1901, replaced by Mathers's Alpha et Omega and the London group's Order of the Morgan



Rothe. No longer associated with the SRIA after 1902, Mathers continued to oversee a few temples until his death, when his wife, Moina, assumed supervision."

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Term: Golden Dawn in Llewellyn Encyclopedia

The Life and Work of WB Yeats. Material on display in exhibition includes Yeat's ritual notebooks.

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For the EP, see Thelema (EP). For the fictional abbey, see Thélème.

Crowley wearing the ceremonial garb of the Hermetic Order of the Golden Dawn, 1910

Crowley in 1910

Part of a series on

Thelema

Crowley's unicursal hexagram

Unicursal hexagram

The Rights of Man

Holy Books and Stele

The Book of the LawThe Holy Books of ThelemaThe Stele of Revealing

Key figures

Ankh-af-na-KhonsuAleister CrowleyVictor NeuburgCharles Stansfeld JonesJack

ParsonsWilfred Talbot SmithJane WolfeKarl GermerJ. F. C. FullerGrady

McMurtryMarcelo Ramos MottaMarjorie CameronSara NorthrupHelen Parsons

SmithPhyllis SecklerChristopher HyattKenneth GrantJames LeesNema

AndahadnaJames WassermanKenneth AngerRose Edith CrowleyJeanne Robert

FosterLeah HirsigLeila Waddell

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Great WorkTrue Will

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Methods

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Tree of life

Thelemic texts

Aleister Crowley bibliographyKenneth Grant bibliographyMarcelo Motta bibliography

Organizations

A.:A.:O.:A.:A.: Ecclesia Gnostica Catholica (EGC)Ordo Templi Orientis

(OTO)Society Ordo Templi Orientis (SOTO)Thelemic Order of the Golden

DawnTyphonian Order (TOTO)

Deities

NuitHaditHeru-ra-ha

AiwassTherionBabalon

BaphometChaosMa'at

Places

Boleskine House

Abbey of ThelemaAgape Lodge

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Thelema (/θəˈliːmə/) is a Western esoteric and occult social or spiritual philosophy<sup>[1]</sup> and a new religious movement founded in the early 1900s by Aleister Crowley (1875–1947), an English writer, mystic, occultist, and ceremonial magician.<sup>[2]</sup> Central to Thelema is the concept of discovering and following one's True Will, a divine and individual purpose that transcends ordinary desires. Crowley's system begins with The Book of the Law, a text he maintained was dictated to him by a non-corporeal entity named Aiwass. This work outlines key principles, including the axioms "Do what thou wilt shall be the whole

of the Law" and "love is the law, love under will", emphasizing personal freedom and the pursuit of one's true path.

The Thelemic cosmology features deities inspired by ancient Egyptian religion. The highest deity is Nuit, the night sky symbolized as a naked woman covered in stars, representing the ultimate source of possibilities. Hadit, the infinitely small point, symbolizes manifestation and motion. Ra-Hoor-Khuit, who is believed to be a form of Horus, represents the Sun and active energies of Thelemic magick. Crowley believed that discovering and following one's True Will is the path to self-realization and personal fulfillment, often referred to as the Great Work. The Creed of the Gnostic Mass also professes a belief in Chaos, Babalon, and Baphomet.

Magick is a central practice in Thelema, involving various physical, mental, and spiritual exercises aimed at uncovering one's True Will and enacting change in alignment with it. Practices such as rituals, yoga, and meditation are used to explore consciousness and achieve self-mastery. The Gnostic Mass, a central ritual in Thelema, mirrors traditional religious services but conveys Thelemic principles. Thelemites also observe specific holy days, such as the Equinoxes and the Feast of the Three Days of the Writing of the Book of the Law, commemorating the writing of Thelema's foundational text.

Post-Crowley figures like Jack Parsons, Kenneth Grant, James Lees, and Nema Andahadna have further developed Thelema, introducing new ideas, practices, and interpretations. Parsons conducted the Babalon Working to invoke the goddess Babalon, while Grant synthesized various traditions into his Typhonian Order. Lees created the English Qaballa, and Nema Andahadna developed Maat Magick.

#### Historical precedents

The word θέλημα (thelēma) is rare in Classical Greek, where it "signifies the appetitive will: desire, sometimes even sexual",<sup>[3]</sup> but it is frequent in the Septuagint.<sup>[3]</sup> Early Christian writings occasionally use the word to refer to the human will,<sup>[4]</sup> and even the will of the Devil,<sup>[5]</sup> but it usually refers to the will of God.<sup>[6]</sup> In his 5th-century sermon, Catholic philosopher and theologian Augustine of Hippo gave a similar instruction:<sup>[7]</sup> "Love, and what you will, do." (Dilige et quod vis fac).<sup>[8]</sup>

In the Renaissance, a character named "Thelemia" represents will or desire in the *Hypnerotomachia Poliphili* of the Dominican friar and writer Francesco Colonna. The protagonist Poliphilo has two allegorical guides, Logistica (reason) and Thelemia (will or desire). When forced to choose, he chooses fulfillment of his sexual will over logic.<sup>[9]</sup> Colonna's work was a great influence on the Franciscan friar and writer François Rabelais, who in the 16th century used Thélème, the French form of the word, as the name of a fictional abbey in his novels, *Gargantua and Pantagruel*.<sup>[10][11]</sup> The only rule of this Abbey was "fay çe que voudras" ("Fais ce que tu veux", or, "Do what you will").

In the mid-18th century, Sir Francis Dashwood inscribed the adage on a doorway of his abbey at Medmenham,<sup>[12]</sup> where it served as the motto of the Hellfire Club.<sup>[12]</sup>

Rabelais's Abbey of Thelema has been referred to by later writers Sir Walter Besant and James Rice, in their novel *The Monks of Thelema* (1878), and C. R. Ashbee in his utopian romance *The Building of Thelema* (1910).

## Definitions

In Classical Greek

In Classical Greek there are two words for will: thelema (θέλημα) and boule (βουλή).

Boule means 'determination', 'purpose', 'intention', 'counsel', or 'project'

Thelema means 'divine will', 'inclination', 'desire', or 'pleasure'[13]

The verb thelo appears very early (Homer, early Attic inscriptions) and has the meanings of "ready", "decide" and "desire" (Homer, 3, 272, also in the sexual sense).

In the New Testament

In the original Greek version of the New Testament the word thelema is used 62 or 64[14] times, twice in the plural (thelemata). Here, God's will is always and exclusively designated by the word thelema (θέλημα, mostly in the singular), as the theologian Federico Tolli points out by means of the *Theological Dictionary of the New Testament* of 1938 ("Your will be done on earth as it is in heaven").[15]

François Rabelais and the Abbey of Thélème

Main article: François Rabelais

François Rabelais

François Rabelais was a Franciscan and later a Benedictine monk of the 16th century. Eventually he left the monastery to study medicine, and moved to the French city of Lyon in 1532. There he wrote *Gargantua and Pantagruel*, a connected series of books. They tell the story of two giants—a father (*Gargantua*) and his son (*Pantagruel*) and their adventures—written in an amusing, extravagant, and satirical vein.

Most critics today agree that Rabelais wrote from a Christian humanist perspective.[16] The Crowley biographer Lawrence Sutin notes this when contrasting the French author's beliefs with the *Thelema* of Aleister Crowley.[17] In the previously mentioned story of Thélème, which critics analyze as referring in part to the suffering of loyal Christian reformists or "evangelicals"[18] within the French Church,[19] the reference to the Greek word θέλημα "declares that the will of God rules in this abbey".[20] Sutin writes that Rabelais was no precursor of *Thelema*, with his beliefs containing elements of Stoicism and Christian kindness.[17]

In his first book (ch. 52–57), Rabelais writes of this Abbey of Thélème, built by the giant *Gargantua*. It is a classical utopia presented in order to critique and assess the state of the society of Rabelais's day, as opposed to a modern utopian text that seeks to create the scenario in practice.[21] It is a utopia where people's desires are more fulfilled.[22] Satirical, it also epitomises the ideals considered in Rabelais's fiction.[23] The inhabitants of the abbey were governed only by their own free will and pleasure, the only



rule being "Do What Thou Wilt". Rabelais believed that men who are free, well born and bred have honour, which intrinsically leads to virtuous actions. When constrained, their noble natures turn instead to remove their servitude, because men desire what they are denied.[10]

Some modern Thelemites consider Crowley's work to build upon Rabelais's summary of the instinctively honourable nature of the Thelemite. Rabelais has been variously credited with the creation of the philosophy of Thelema, as one of the earliest people to refer to it.[24] The current National Grand Master General of the U.S. Ordo Templi Orientis Grand Lodge has opined that:

Saint Rabelais never intended his satirical, fictional device to serve as a practical blueprint for a real human society ... Our Thelema is that of The Book of the Law and the writings of Aleister Crowley.[25]

Portrait of Francis Dashwood, 11th Baron le Despencer, by William Hogarth from the late 1750s

Aleister Crowley wrote in *The Antecedents of Thelema* (1926), an incomplete work not published in his day, that Rabelais not only set forth the law of Thelema in a way similar to how Crowley understood it, but predicted and described in code Crowley's life and the holy text that he received, *The Book of the Law*. Crowley said the work he had received was deeper, showing in more detail the technique people should practice, and revealing scientific mysteries. He said that Rabelais confines himself to portraying an ideal, rather than addressing questions of political economy and similar subjects, which must be solved in order to realize the Law.[26]

Rabelais is included among the Saints of Ecclesia Gnostica Catholica.[27]

#### Francis Dashwood and the Hellfire Club

Sir Francis Dashwood adopted some of the ideas of Rabelais and invoked the same rule in French, when he founded a group called the Monks of Medmenham (better known as the Hellfire Club).[12] An abbey was established at Medmenham, in a property which incorporated the ruins of a Cistercian abbey founded in 1201. The group was known as the Franciscans, not after Saint Francis of Assisi, but after its founder, Francis Dashwood, 11th Baron le Despencer. John Wilkes, George Dodington and other politicians were members.[12] There is little direct evidence of what Dashwood's Hellfire Club practiced or believed.[28] The one direct testimonial comes from John Wilkes, a member who never got into the chapter-room of the inner circle.[28]

Sir Nathaniel Wraxall in his *Historical Memoires* (1815) accused the Monks of performing Satanic rituals, but these reports have been dismissed as hearsay.[28] Daniel Willens argued that the group likely practiced Freemasonry, but also suggests Dashwood may have held secret Roman Catholic sacraments. He asks if Wilkes would have recognized a genuine Catholic Mass, even if he saw it himself and even if the

underground version followed its public model precisely.[29]

Crowley's system was built on his time in the Hermetic Order of the Golden Dawn (he joined in 1899), on Rosicrucian currents and on early Theosophical ideas from Helena Blavatsky and others.[30]

## Beliefs

The Book of the Law

Main article: The Book of the Law

Aleister Crowley's rendition of the unicursal hexagram

Aleister Crowley's system of Thelema begins with The Book of the Law, which bears the official name Liber AL vel Legis. It was written in Cairo, Egypt, during his honeymoon with his new wife Rose Crowley (née Kelly). A small book, Liber AL vel Legis, contains just three chapters, each of which Crowley said he had written in exactly one hour—beginning at noon on April 8, April 9, and April 10, 1904, respectively. Crowley also maintained that the book was dictated to him by a non-corporeal entity named Aiwass, whom he later identified as his Holy Guardian Angel.[31] Crowley stated that "no forger could have prepared so complex a set of numerical and literal puzzles" and that study of the text would dispel all doubts about the method of how the book was obtained.[32]

Besides the reference to Rabelais made in the book, an analysis by Dave Evans found similarities to The Beloved of Hathor and Shrine of the Golden Hawk,[33] a play by Florence Farr.[34] Evans says this may have resulted from the fact that "both Farr and Crowley were thoroughly steeped in Golden Dawn imagery and teachings",[35] and that Crowley probably knew the same materials that inspired some of Farr's motifs.[36] Sutin also found similarities between Thelema and the work of W. B. Yeats, attributing this to "shared insight" and perhaps to the older man's knowledge of Crowley's work.[37]

Crowley wrote several commentaries on The Book of the Law, the last of which he wrote in 1925. The latter commentary, dubbed "The Comment", warns against discussing the book's contents, states that all "questions of the Law are to be decided only by appeal to my writings", and is signed by Ankh-ef-en-Khonsu i.[38]

Other core Thelemic works include The Vision and the Voice (1911) and the serial journal The Equinox (1919–23).[39][40]

## Axioms

Three statements from The Book of the Law distill the practice and ethics of Thelema. [41] Of these statements, one in particular, known as the "Law of Thelema", forms the central doctrine of Thelema. "Do what thou wilt shall be the whole of the Law". The first statement is then supplemented by a second, follow-up statement: "Love is the law, love under will." These two statements are generally believed to be better understood in light of a third statement: "Every man and every woman is a star." [2]

These three statements have specific meanings:

"Do what thou wilt shall be the whole of the Law":[42] Adherents of Thelema should seek out and follow their true path, known as their True Will.[43]

"Every man and every woman is a star":[44] This refers to the body of light,[45] which Plato described as being composed of the same substance as the stars.[46] It implies that individuals doing their Wills are like stars in the universe—occupying a time and position in space, yet distinctly individual and having an independent nature largely without undue conflict with other stars.[47]

"Love is the law, love under will":[48] The nature of the Law of Thelema is love, which Crowley wrote should be understood in the same sense as the Greek word *agape*. Both *agape* and *thelema* sum to 93 in Hermetic Qabalah.[49] The phrase "love under will" is often abbreviated as "93/93",[50] suggesting that "love under will" represents something akin to unity.[47]

### Cosmology

The *Stèle of Revealing* [front] depicting Nuit, Hadit as the winged globe, Ra-Hoor-Khuit seated on his throne, and the creator of the *Stèle*, the scribe Ankh-af-na-khonsu. Thelema places its principal gods and goddesses—three altogether—from Ancient Egyptian religion as the speakers presented in *Liber AL vel Legis*.

The highest deity in the theology of Thelema is the goddess Nuit (also spelled Nuith). She is envisioned as the night sky arching over the Earth, represented as a nude woman and typically depicted with stars covering her body. Nuit is conceived as the "Great Mother" and the ultimate source of all things,[51] the collection of all possibilities,[52] "Infinite Space, and the Infinite Stars thereof",[53] and the circumference of an infinite circle or sphere. Nuit is derived from the Egyptian sky goddess Nut and is referred to poetically as "Our Lady of the Stars"[54] and, in *The Book of the Law*, as "Queen of Space" and "Queen of Heaven".[55]

The second principal deity of Thelema is the god Hadit, conceived as the infinitely small point, and the complement and consort of Nuit. Hadit symbolizes manifestation, motion, and time.[51] He is also described in *Liber AL vel Legis* as "the flame that burns in every heart of man, and in the core of every star." [56]

Hadit has sometimes been said to represent a "point-event" and all individual point-events within the body of Nuit.[57] Hadit is said, in *The Book of the Law*, to be "perfect, being Not." [58] Additionally, it is written of Nuit in *Liber AL vel Legis* that "men speak not of Thee [Nuit] as One but as None." [59]

The third deity of Thelemic theology is Ra-Hoor-Khuit, a manifestation of the ancient Egyptian deity Horus. He is symbolized as a throned man with the head of a hawk who carries a wand. He is associated with the Sun and the active energies of Thelemic magick.[51]

Other deities within the pantheon of Thelema are Hoor-paar-kraat (or Harpocrates), the god of silence and inner strength and the twin of Ra-Hoor-Khuit,[51] as well as Babalon, the goddess of all pleasure known as the Virgin Whore,[51] and Therion, the beast upon which Babalon rides who represents the wild animal within humankind and the force of nature.[51]

## True Will

Main article: True Will

According to Crowley, every individual has a True Will, which is to be distinguished from the ordinary wants and desires of the ego. True Will is essentially one's "calling" or "purpose" in life. "Do what thou wilt shall be the whole of the Law"[60] for Crowley refers not to hedonism, fulfilling everyday desires, but to acting in response to that calling. According to Lon Milo DuQuette, a Thelemite is anyone who bases their actions on striving to discover and accomplish their true will,[61] when a person does their True Will, it is like an orbit, their niche in the universal order, and the universe assists them: [62]

But the Magician knows that the pure Will of every man and every woman is already in perfect harmony with the divine Will; in fact, they are one and the same.[62]

For the individual to follow their True Will, the everyday self's socially instilled inhibitions may have to be overcome via deconditioning.[63][64] Crowley believed that to discover the True Will, one had to free the desires of the subconscious mind from the control of the conscious mind, especially the restrictions placed on sexual expression, which he associated with the power of divine creation.[65] He identified the True Will of each individual with the Holy Guardian Angel, a daimon unique to each individual.[66] The spiritual quest to find what you are meant to do and do it is also known in Thelema as the Great Work.[67]

## Ethics

Liber AL vel Legis makes some standards of individual conduct clear. The primary of these is "Do what thou wilt", which is presented as the sum of the law and a right. Some interpreters of Thelema believe that this right includes an obligation to allow others to do their own wills without interference,[68] but Liber AL vel Legis makes no clear statement on the matter. Crowley himself wrote that there was no need to detail the ethics of Thelema for everything springs from "Do what thou Wilt".[69] Crowley wrote several additional documents presenting his personal beliefs regarding individual conduct in light of the Law of Thelema, some of which indeed address the topic interference with the will of others: Liber OZ, Duty, and Liber II.

Liber OZ enumerates some of the individual's rights implied by the overarching right, "Do what thou wilt". For every individual, these include the right to "live by one's own law"; "live in the way that one wills to do"; "work, play, and rest as one will"; "die when and how one will"; "eat and drink what one will"; "live where one will"; "move about the earth as one will"; "think, speak, write, draw, paint, carve, etch, mould, build, and dress as one

will"; "love when, where and with whom one will"; and "kill those who would thwart these rights".[70]

Duty is described as "A note on the chief rules of practical conduct to be observed by those who accept the Law of Thelema." [71] It is not a numbered "Liber" as the other documents Crowley intended for A.∴A.∴; instead, it is listed as a document explicitly intended for Ordo Templi Orientis.[71] There are four sections:[72]

A. Your Duty to Self: Describes the self as the center of the universe, with a call to learn about one's inner nature. Admonishes the reader to develop every faculty in a balanced way, establish one's autonomy, and devote oneself to the service of one's own True Will.

B. Your Duty to Others: An admonishment to eliminate the illusion of separateness between oneself and all others, to fight when necessary, to avoid interfering with the Wills of others, to enlighten others when needed, and to worship the divine nature of all other beings.

C. Your Duty to Mankind: States that the Law of Thelema should be the sole basis of conduct and that the laws of the land should aim to secure the greatest liberty for all individuals. Crime is described as being a violation of one's True Will.

D. Your Duty to All Other Beings and Things: States that the Law of Thelema should be applied to all problems and used to decide every ethical question. It violates the Law of Thelema to use any animal or object for a purpose for which it is unfit or to ruin things that are useless for their purpose. Man can use natural resources, but this should not be done wantonly, or the breach of the law will be avenged.

In Liber II: The Message of the Master Therion, the Law of Thelema is summarized briefly as "Do what thou wilt—then do nothing else." Crowley describes the pursuit of True Will as not merely detaching from possible results but also involving tireless energy. It is Nirvana but in a dynamic rather than static form. The True Will is described as the individual's orbit, and if one seeks to do anything else, one will encounter obstacles, as doing anything other than the Will is a hindrance to it.[73]

## Practice

Main article: Great Work (Thelema)

The core of Thelemic thought is "Do what thou wilt". However, beyond this, there exists a wide range of interpretation of Thelema. Modern Thelema is a syncretic philosophy and religion,[74] and many Thelemites try to avoid strongly dogmatic thinking.[citation needed] Crowley emphasized that each individual should follow their own inherent "True Will", rather than blindly following his teachings, saying he did not wish to found a flock of sheep.[75] Thus, contemporary Thelemites may practice more than one religion, including Wicca, Gnosticism, Satanism, Setianism and Luciferianism.[74] Many adherents of Thelema recognize correlations between Thelemic and other systems of spiritual thought; most borrow freely from the methods and practices of other traditions, including alchemy, astrology, qabalah, tantra, tarot divination and yoga.[74] For example, Nu and Had are thought to correspond with the Tao and Teh of Taoism, Shakti and Shiva of the Hindu Tantras, Shunyata and Bodhicitta of Buddhism, Ain Soph and Kether in the Hermetic Qabalah.[76][77]

## Magick

Main article: Ceremonial magic

The Tree of Life, important in the magical order A.∴A.∴ as the degrees of advancement in are related to it

Thelemic magick is a system of physical, mental, and spiritual exercises which practitioners believe are of benefit.[78] Crowley defined magick as "the Science and Art of causing Change to occur in conformity with Will",[79] and spelled it with a 'k' to distinguish it from stage magic. He recommended magick as a means for discovering the True Will.[80] Generally, magical practices in Thelema are designed to assist in finding and manifesting the True Will, although some include celebratory aspects as well.[81] Crowley believed that after discovering the True Will, the magician must also remove any elements of himself that stand in the way of its success.[82]

Crowley was a prolific writer, integrating Eastern practices with Western magical practices from the Hermetic Order of the Golden Dawn.[83] He recommended a number of these practices to his followers, including: basic yoga (asana and pranayama);[84] rituals of his own devising or based on those of the Golden Dawn, such as the lesser ritual of the pentagram, for banishing and invocation;[81] Liber Samekh, a ritual for the invocation of the Holy Guardian Angel;[81] eucharistic rituals such as the Gnostic Mass and The Mass of the Phoenix;[81] and Liber Resh, consisting of four daily adorations to the sun.[81] He also discussed sex magick and sexual gnosis in various forms involving masturbation and sexual intercourse between heterosexual and homosexual partners; practices which are among his suggestions for those in the higher degrees of Ordo Templi Orientis.[85]

One goal in the study of Thelema within the magical Order of the A.∴A.∴ is for the magician to obtain the knowledge and conversation of the Holy Guardian Angel: conscious communication with their own personal daimon, thus gaining knowledge of their True Will.[86] The chief task for one who has achieved this goes by the name of "crossing the abyss";[87] completely relinquishing the ego. If the aspirant is unprepared, he will cling to the ego instead, becoming a Black Brother. According to Crowley, the Black Brother slowly disintegrates, while preying on others for his own self-aggrandisement.[88]

Crowley taught skeptical examination of all results obtained through meditation or magick, at least for the student.[89] He tied this to the necessity of keeping a magical record or diary, that attempts to list all conditions of the event.[90] Remarking on the similarity of statements made by spiritually advanced people of their experiences, he said that fifty years from his time they would have a scientific name based on "an understanding of the phenomenon" to replace such terms as "spiritual" or "supernatural". Crowley stated that his work and that of his followers used "the method of science; the aim of religion",[91] and that the genuine powers of the magician could in some way be objectively tested. This idea has been taken on by later practitioners of

Thelema. They may consider that they are testing hypotheses with each magical experiment. The difficulty lies in the broadness of their definition of success,[92] in which they may see as evidence of success things which a non-magician would not define as such, leading to confirmation bias. Crowley believed he could demonstrate, by his own example, the effectiveness of magick in producing certain subjective experiences that do not ordinarily result from taking hashish, enjoying oneself in Paris, or walking through the Sahara desert.[93] It is not strictly necessary to practice ritual techniques to be a Thelemite, as due to the focus of Thelemic magick on the True Will, Crowley stated "every intentional act is a magickal act." [94]

## Gnostic Mass

Main article: Liber XV, The Gnostic Mass

Crowley wrote 'The Gnostic Mass' — technically called Liber XV or "Book 15" — in 1913 while travelling in Moscow, Russia. The structure is similar to the Mass of the Eastern Orthodox Church and Roman Catholic Church, communicating the principles of Thelema. It is the central rite of Ordo Templi Orientis and its ecclesiastical arm, Ecclesia Gnostica Catholica.[95]

## Holidays

Further information: Thelemic date

The Book of the Law gives several holy days to be observed by Thelemites. There are no established or dogmatic ways to celebrate these days, so as a result Thelemites will often take to their own devices or celebrate in groups, especially within Ordo Templi Orientis. These holy days are usually observed on the following dates:[96]

March 20. The Feast of the Supreme Ritual, which celebrates the Invocation of Horus, the ritual performed by Crowley on this date in 1904 that inaugurated the New Aeon.

March 20/March 21. The Equinox of the Gods, which is commonly referred to as the Thelemic New Year (although some celebrate the New Year on April 8). Although the equinox and the Invocation of Horus often fall on the same day, they are often treated as two different events. This date is the Autumnal equinox in the Southern Hemisphere.

April 8 through April 10. The Feast of the Three Days of the Writing of the Book of the Law. These three days are commemorative of the three days in the year 1904 during which Aleister Crowley wrote The Book of the Law. One chapter was written each day, the first being written on April 8, the second on April 9, and the third on April 10.

Although there is no official way of celebrating any Thelemic holiday, this particular feast day is usually celebrated by reading the corresponding chapter on each of the three days, usually at noon.

June 20/June 21. The Summer solstice in the Northern Hemisphere and the Winter solstice in the Southern Hemisphere.

August 12. The Feast of the Prophet and His Bride. This holiday commemorates the marriage of Aleister Crowley and his first wife Rose Edith Crowley. Rose was a key figure in the writing of The Book of the Law.

September 22/September 23. The Autumnal equinox in the Northern Hemisphere and the Vernal Equinox in the Southern Hemisphere.

December 21/December 22. The Winter solstice in the Northern Hemisphere and the Summer Solstice in the Southern Hemisphere.

The Feast for Life, celebrated at the birth of a Thelemite and on birthdays.

The Feast for Fire/The Feast for Water. These feast days are usually taken as being when a child hits puberty and steps unto the path of adulthood. The Feast for Fire is celebrated for a male, and the Feast for Water for a female.

The Feast for Death, celebrated on the death of a Thelemite and on the anniversary of their death. Crowley's Death is celebrated on December 1.

Greetings

The number 93 is of great significance in Thelema.[97] The central philosophy of Thelema is in two phrases from Liber AL: "do what thou wilt shall be the whole of the law" and "love is the law, love under will". Crowley urged their use in everyday communications, and himself used them to greet people.[50] Today, rather than using the full phrases, Thelemites often use numerological abbreviations to shorten these greeting in informal contexts, a practice Crowley also applied in his informal written correspondences.[50] The two primary terms in these statements are 'will' and 'love', respectively. Using the Greek technique of isopsephy, which applies a numerical value to each letter, the letters of words thelema ('will') and agape ('love') each sum to 93:

Thelema: Θελημα = 9 + 5 + 30 + 8 + 40 + 1 = 93

Agapé: Αγάπη = 1 + 3 + 1 + 80 + 8 = 93

In this way, the first phrase is abbreviated to "93" while the second is abbreviated to "93 93/93", with the division "93/93" symbolizing love "under" will.[50]

Post-Crowley developments

Aleister Crowley was highly prolific and wrote on the subject of Thelema for over 35 years, and many of his books remain in print. During his time, there were several others who wrote on the subject, including U.S. O.T.O. Grand Master Charles Stansfeld Jones, whose works on Qabalah are still in print, and Major-General J. F. C. Fuller. Subsequent to Crowley, a number of figures have made significant contributions to Thelema. Each has their own following within the broader Thelemic community.

Major orders

The Ordo Templi Orientis (O.T.O.) adopted The Book of the Law as its central scripture in the 1920s.[98]

The A.∴A.∴—co-founded by Crowley and George Cecil Jones in 1906—was established to teach the graded system of attainment spelled out in The Equinox.[99] Jack Parsons

Parsons in 1941

John Whiteside Parsons (1914–1952) was an American rocket engineer, chemist, and Thelemite occultist. Parsons converted to Thelema, and together with his first wife, Helen Northrup, joined the Agape Lodge, the Californian branch of Ordo Templi Orientis (O.T.O.), in 1941. At Crowley's bidding, Parsons replaced Wilfred Talbot Smith as its leader in 1942 and ran the Lodge from his mansion on Orange Grove Boulevard.



Parsons identified four obstacles that prevented humans from achieving and performing their True Will, all of which he connected with fear: the fear of incompetence, the fear of the opinion of others, the fear of hurting others, and the fear of insecurity. He insisted that these must be overcome, writing that "The Will must be freed of its fetters. The ruthless examination and destruction of taboos, complexes, frustrations, dislikes, fears and disgusts hostile to the Will is essential to progress." [100]

The project was based on the ideas of Crowley, and his description of a similar project in his 1917 novel *Moonchild*. [a] The rituals performed drew largely upon rituals and sex magic described by Crowley. Crowley was in correspondence with Parsons during the course of the Babalon Working, and warned Parsons of his potential overreactions to the magic he was performing, while simultaneously deriding Parsons' work to others. [101]

A brief text entitled *Liber 49*, self-referenced within the text as *The Book of Babalon*, was written by Jack Parsons as a transmission from the goddess or force called 'Babalon' received by him during the Babalon Working. [102] Parsons wrote that *Liber 49* constituted a fourth chapter of Crowley's *Liber AL Vel Legis* (*The Book of the Law*), the holy text of Thelema. [103]

Kenneth Grant

Grant in the library of his Golders Green home, taken by Jan Magee in 1978  
Kenneth Grant (1924–2011) was an English ceremonial magician and advocate of the Thelemic religion. A poet, novelist, and writer, he founded his own Thelemic organisation, the Typhonian Ordo Templi Orientis—later renamed the Typhonian Order—with his wife Steffi Grant.

Grant drew eclectically on a range of sources in devising his teachings. [104] Although based in Thelema, Grant's Typhonian tradition has been described as "a bricolage of occultism, Neo-Vedanta, Hindu tantra, Western sexual magic, Surrealism, ufology and Lovecraftian gnosis". [105] Grant promoted what he termed the Typhonian or Draconian tradition of magic, [106] and wrote that Thelema was only a recent manifestation of this wider tradition. [107] In his books, he portrayed the Typhonian tradition as the world's oldest spiritual tradition, writing that it had ancient roots in Africa. [108] The religious studies scholar Gordan Djurdjevic noted that Grant's historical claims regarding Typhonian history were "at best highly speculative" and lacked any supporting evidence; however he also suggested that Grant may never have intended these claims to be taken literally. [109]

Grant wrote that Indian spiritual traditions like Tantra and Yoga correlate to Western esoteric traditions and that both stem from a core ancient source and have parallels in the perennial philosophy promoted by the Traditionalist School of esotericists. [110] He believed that by mastering magic, one masters this illusory universe, gaining personal

liberation and recognising that only the Self really exists.[111] Doing so, according to Grant, leads to the discovery of one's True Will, the central focus of Thelema.[109] Grant further wrote that the realm of the Self was known as 'the Mauve Zone', and that it could be reached while in a state of deep sleep, where it has the symbolic appearance of a swamp.[112] He also believed that the reality of consciousness, which he deemed the only true reality, was formless and thus presented as a void, although he also taught that it was symbolised by the Hindu goddess Kali and the Thelemic goddess Nuit.[113]

Grant's views on sex magic drew heavily on the importance of sexual dimorphism among humans and the subsequent differentiation of gender roles.[114] Grant taught that the true secret of sex magic were bodily secretions, the most important of which was a woman's menstrual blood.[108] In this he differed from Crowley, who viewed semen as the most important genital secretion.[115] Grant referred to female sexual secretions as kalas, a term adopted from Sanskrit.[116] He thought that because women have kalas, they have oracular and visionary powers.[117] The magical uses of female genital secretions are a recurring theme in Grant's writings.[118]

James Lees

The 'grid' page of Liber AL's manuscript

James Lees (August 22, 1939[119] - 2015) was an English ceremonial magician known for creating the system he called English Qaballa. In November 1976, Lees explained how he had discovered[120] the "order & value of the English Alphabet." [121] Following this, Lees founded the order O.ſ.A.ſ.A.ſ. in order to assist others in the pursuit of their own spiritual paths.[119] The first public report of the system known as English Qaballa (EQ) was published in 1979 by Ray Sherwin in an editorial in the final issue of his journal, *The New Equinox*. Lees subsequently assumed the role of publisher of *The New Equinox* and, starting in 1981, published additional material about the EQ system over the course of five issues of the journal, extending into 1982.[120]

The "order & value"[121] proposed by James Lees lays the letters out on the grid superimposed on the page of manuscript of Liber AL on which this verse (Ch. III, v. 47) appears (sheet 16 of Chapter III).[121] Also appearing on this page are a diagonal line and a circled cross. The Book of the Law states that the book should only be printed with Crowley's hand-written version included, suggesting that there are mysteries in the "chance shape of the letters and their position to one another" of Crowley's handwriting. Whichever top-left to bottom-right diagonal is read the magical order of the letters is obtained.[122]

Little, if any, further material on English Qaballa was published until the appearance of Jake Stratton-Kent's book, *The Serpent Tongue: Liber 187*, in 2011.[123] This was followed in 2016 by *The Magickal Language of the Book of the Law: An English Qaballa Primer* by Cath Thompson.[124] An account of the creation, exploration, and continuing research and development of the system up to 2010, by James Lees and members of his group in England, is detailed in her 2018 book, *All This and a Book*. [119]

Nema Andahadna

Nema Andahadna (1939–2018) practiced and wrote about magick (magical working, as defined by Aleister Crowley) for over thirty years. In 1974, she said she had channelled a short book called *Liber Pennae Praenumbra*.

From her experience with Thelemic magick, she developed her own system of magic called "Maat Magick" which has the aim of transforming the human race. In 1979, she co-founded the Horus-Maat Lodge. The Lodge and her ideas have been featured in the writings of Kenneth Grant.[125][126]

Her writings have appeared in many publications, including the Cincinnati Journal of Ceremonial Magick, Aeon, and Starfire. According to Donald Michael Kraig:

Nema has been one of the most influential occultists of the last quarter century although most occultists have never read her works. What Nema has done is influence those who have been writers and teachers. They, in turn, influenced the rest of us.[127]

See also

Sri Sabhapati Swami – Indian yoga teacher

Wiccan Rede – Wicca moral statement

Worship of heavenly bodies – Worship of stars and other heavenly bodies as deities

Samuel Liddell MacGregor Mathers – British occultist (1854–1918)

Notes

Urban (2006), pp. 135–137: "The ultimate goal of these operations, carried out during February and March 1946, was to give birth to the magical being, or 'moonchild,' described in Crowley's works. Using the powerful energy of IX degree Sex Magick, the rites were intended to open a doorway through which the goddess Babalon herself might appear in human form."

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e.g. John 1:12–13

e.g. 2 Timothy 2:26

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Merkabah mysticism

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"Merkavah" and "Merkabah" redirect here. For the Israeli main battle tank, see Merkava. For other uses, see Merkabah (disambiguation).

Copy of Matthäus Merian's engraving of Ezekiel's vision (1670)

Merkabah (Hebrew: מְרֻכָּבָה, romanized: merkāḇā, lit. 'chariot')[1] or Merkavah mysticism[2] (lit. Chariot mysticism) is a school of early Jewish mysticism (c. 100 BCE–1000 CE), centered on visions such as those found in Ezekiel 1 or in the hekhalot literature ("palaces" literature), concerning stories of ascents to the heavenly palaces and the Throne of God.

The main corpus of the Merkabah literature was composed in the period 200–700 CE, although later references to the Chariot tradition can also be found in the literature of the Hasidim of Ashkenaz in the Middle Ages.[3] A major text in this tradition is the Maaseh Merkabah (Hebrew: מַעֲשֵׂה מְרֻכָּבָה, romanized: maʿāśē merkāḇā, lit. 'Work of the Chariot').[4]

Etymology

The Eurasian griffon vulture next to a cinereous vulture

The noun merkavah "thing to ride in, cart" is derived from a verb, Biblical Hebrew: רָכַב, romanized: r-k-b, with the general meaning "to ride". The word "chariot" is found 44 times in the Masoretic Text of the Hebrew Bible, most referring to normal chariots on earth.[5] Although the concept of the Merkabah is associated with Ezekiel's vision, the word is not used in Ezekiel 1.

However, when left untranslated, in English the Hebrew term merkavah relates to the

throne-chariot of God in prophetic visions. It is most closely associated with the vision in Ezekiel 1 of the four-wheeled vehicle driven by four hayyot "living creatures" with four wings; the angels have the faces of a man, lion, ox, and a large predatory bird. The last animal, the נֶשֶׁר nešer, is often translated "eagle", but is the Eurasian griffon vulture.

Ezekiel's vision of the chariot

See also: Angels in Judaism § Angelic hierarchy

Ezekiel's Wheel in St. John the Baptist Church in Kratovo, North Macedonia. Fresco from the 19th century.

According to the verses in Ezekiel and its attendant commentaries, his vision consists of a chariot made of many heavenly beings driven by the "Likeness of a Man". The base structure of the chariot is composed of four beings. These beings are called the "living creatures" (Hebrew: חַיּוֹת hayyot or khayyot). The bodies of the creatures are "like that of a human being", but each of them has four faces, corresponding to the four directions the chariot can go (East, South, North and West). The faces are that of a man, a lion, an ox (later changed to a cherub in Ezekiel 10:14) and an eagle. Since there are four angels and each has four faces, there are a total of sixteen faces. Each of the hayyot angels also has four wings. Two of these wings spread across the length of the chariot and connect with the wings of the angel on the other side. This creates a sort of 'box' of wings that forms the perimeter of the chariot. With the remaining two wings, each angel covers its own body. Below, but not attached to, the feet of the hayyot angels are other angels that are shaped like wheels. These wheel angels, which are described as "a wheel inside of a wheel", are called "ophanim" אופנים (lit. wheels, cycles or ways).

These wheels are not directly under the chariot but are nearby and along its perimeter. The angel with the face of the man is always on the east side and looks up at the "Likeness of a Man" that drives the chariot. The "Likeness of a Man" sits on a throne made of a substance like "sapphire".

The Bible later makes mention of a third type of angel found in the merkabah called "seraphim" (lit. "burning") angels. These angels appear like flashes of fire continuously ascending and descending. These seraphim angels power the movement of the chariot. In the hierarchy of these angels, hayyoth are the highest, that is, closest to God, followed by the ophanim, which are followed by the seraphim.[6] The chariot is in a constant state of motion, and the energy behind this movement runs according to this hierarchy. The movement of the ophanim is controlled by the "Living creatures", or Hayyot, while the movement of the hayyot is controlled by the seraphim. The movement of all the angels of the chariot is controlled by the "Likeness of a Man" on the Throne.

Early Jewish merkabah mysticism

Jewish mysticism

Dead Sea Enoch Scroll c.200-150 BCE

History of Jewish mysticism

Forms

vte

Mark Verman has distinguished four periods in early Jewish mysticism, developing from Isaiah's and Ezekiel's visions of the Throne/Chariot, to later extant merkabah mysticism texts:[7]

800–500 BCE, mystical elements in Prophetic Judaism such as Ezekiel's chariot  
Beginning c. 530s BCE, especially 300–100 BCE, Apocalyptic literature mysticism  
Beginning c. 100 BCE, especially 1–130s CE, early Rabbinic merkabah mysticism referred to briefly in exoteric Rabbinic literature such as the Pardes ascent; also related to early Christian mysticism  
c. 1–200 CE, continuing till c. 1000 CE, merkabah mystical ascent accounts in the esoteric merkabah-Hekhalot literature  
Rabbinic commentary

Tomb of Yohanan ben Zakkai in Tiberias

The earliest Rabbinic Merkavah commentaries were exegetical expositions of the prophetic visions of God in the heavens and the divine retinue of angels, hosts, and heavenly creatures surrounding God. The earliest evidence suggests that Merkavah homiletics did not give rise to ascent experiences—as one rabbinic sage states: "Many have expounded upon the merkabah without ever seeing it." [8]

One mention of the Merkavah in the Talmud notes the importance of the passage: "A great issue—the account of the Merkavah; a small issue—the discussions of Abaye and Rava [famous Talmudic sages]." [9] The sages Yohanan ben Zakkai (d. c. 80 CE) and Rabbi Akiva (d. 135) were deeply involved in merkabah exegesis. Rabbi Akiva and his contemporary Ishmael ben Elisha are often the protagonists of later Merkavah ascent literature.

Prohibition against study

Talmud on the Kneset Menorah. References in rabbinic Talmud and Midrash to merkabah mysticism are brief, avoiding explanation.

The Talmudic interdictions concerning merkabah speculation are numerous and widely held. Discussions concerning the merkabah were limited to only the most worthy sages, and admonitory legends about the dangers of overzealous speculation concerning the merkabah are preserved.

For example, the secret doctrines might not be publicly discussed: "Seek not out the things that are too hard for thee, neither search the things that are above thy strength. But what is commanded thee, think thereupon with reverence; for it is not needful for thee to see with thine eyes the things that are in secret" in Sirach (iii. 21–22). It must be studied only by exemplary scholars: "The Maaseh Bereishit must not be explained before two, nor Ma'aseh Merkavah before one, unless he be wise and understands it by himself," Hagigah ii. 1. Further commentary notes that the chapter-headings of Ma'aseh Merkavah may be taught, as was done by Hiyya bar Abba. According to the Jerusalem

Talmud, Hagigah ii. 1, the teacher read the headings of the chapters, after which, subject to the approval of the teacher, the pupil read to the end of the chapter. However, Rabbi Zera said that even the chapter-headings might be communicated only to a person who was head of a school and was cautious in temperament.[10]

According to Rabbi Ammi, the secret doctrine might be entrusted only to one who possessed the five qualities enumerated in Isaiah 3:3 (being experienced in any of five different professions requiring good judgement), and a certain age is, of course, necessary. When Yohanan ben Zakkai wished to initiate Eleazar ben Azariah in the Ma'aseh Merkabah, the latter answered, "I am not yet old enough." A boy who recognized the meaning of חשמל (Ezekiel 1:4) was consumed by fire (Hagigah 13b), and the perils connected with the unauthorized discussion of these subjects are often described (Hagigah ii. 1; Shab. 80b).[10]

### Jewish development

Later Medieval Kabbalah on the Knesset Menorah. Posture similar to earlier "descenders of merkabah", head between knees, also mentioned in the Talmud. Early apocalyptists associated with Synagogal Judaism and the secessionist lineage of priests engaged in visionary exegeses concerning the divine realm and creatures remarkably similar to the material.

The secessionist priestly literature treated Ezekiel's Merkavah as a prototype of sacred heavenly space, because the Merkavah was portrayed and interpreted as a visionary, mystical transformation of the Holy of Holies, a composite of details from the Temple which expressed the very essence of the sacred precinct.[11]

A few of the Dead Sea Scrolls indicate that the Qumran community also engaged in Merkabah exegesis. Recently uncovered mystical texts also evidence a deep affinity with merkabah homilies.

The Merkabah homilies eventually consisted of detailed descriptions of multiple-layered heavens, often seven, often guarded by angels and encircled by flames and lightning. The highest heaven contains seven hekhalot "palaces", and in the innermost palace resides a supreme divine image seated on a throne, surrounded by terrifying hosts singing God's praise.

When these images were combined with an actual mystical experiential motif of individual ascent (paradoxically called "descent" in most texts, Yordei Merkabah, "descenders of the chariot", perhaps describing inward contemplation) and union is not precisely known.

Maaseh Merkabah

Main article: Maaseh Merkabah

Maaseh Merkabah (Work of the Chariot) is the modern name given to a Hekhalot text, discovered by scholar Gershom Scholem.[12] Maaseh Merkabah dates from late Hellenistic period, after the end of the Second Temple period following the destruction of the Second Temple in 70 CE[dubious – discuss] when the physical cult ceased to function. The idea of making a journey to the heavenly hekhal seems to be a kind of spiritualization of the pilgrimages to the earthly hekhal that were now no longer possible. It is a form of pre-Kabbalah Jewish mysticism that teaches both of the possibility of making a sublime journey to God and of the ability of man to draw down divine powers to earth; it seems to have been an esoteric movement that grew out of the priestly mysticism already evident in the Dead Sea Scrolls and some apocalyptic writings (see the studies by Rachel Elior).[13]

Several movements in Jewish mysticism and, later, students of the Kabbalah have focused on these passages from Ezekiel, seeking underlying meaning and the secrets of Creation in what they argued was the metaphoric language of the verses.

Due to the concern of some Torah scholars that misunderstanding these passages as literal descriptions of God's image might lead to blasphemy or idolatry, there was great opposition to studying this topic without the proper initiation. Jewish biblical commentaries emphasize that the imagery of the merkabah is not meant to be taken literally; rather the chariot and its accompanying angels are analogies for the various ways that God reveals himself in this world.[14] Hasidic philosophy and kabbalah discuss at length what each aspect of this vision represents in this world, and how the vision does not imply that God is made up of these forms.

Jews customarily read the Biblical passages concerning the merkabah in the synagogue every year on the holiday of Shavuot, and the merkabah is also referenced in several places in traditional Jewish liturgy.

#### Hekhalot literature

Main article: Hekhalot literature

The main interests of Hekhalot literature are accounts of divine visions, mystical ascents into heaven and observance of the divine council, and the summoning and control of great angels, usually for the purpose of gaining insight into Torah. The locus classicus for these practices is the biblical accounts of the Chariot vision of Ezekiel and the Temple vision of Isaiah (Chap. 6). It is from these, and from the many extra-canonical apocalyptic writings of heavenly visitations, that hekhalot literature emerges. Still, it is distinctive from both Qumran literature and apocalyptic writings for several reasons, chief among them being that hekhalot literature is not at all interested in eschatology, largely ignores the unique status of the priesthood, has little interest in fallen angels or demonology, and it "democratizes" the possibility of divine ascent.

In their visions, these mystics would enter into the celestial realms and journey through the seven stages of mystical ascent: the Seven Heavens and seven throne rooms. Such a journey is fraught with great danger, and the adept must not only have made elaborate



purification preparation, but must also know the proper incantations, seals and angelic names needed to get past the fierce angelic guards, as well as know how to navigate the various forces at work inside and outside the palaces.

This heavenly ascent is accomplished by the recital of hymns, as well as the theurgic use of secret names of God which abound in the Hekhalot literature. The Hekhalot Zutarti in particular is concerned with the secret names of God and their powers:

This is His great name, with which Moses divided the great sea:

בשובר ירברב סגי בדסיקין מרא סחטי בר סאיי לבים.

This is His great name which turned the waters into high walls:

אנסיגמן לכסם נעלם סוסיאל ושברים מרוב און אר אסמוריאל סחריש

בי?ו אנמם כהה יהאל.[15]

At times, heavenly interlocutors will reveal divine secrets. In some texts, the mystic's interest extends to the heavenly music and liturgy, usually connected with the angelic adorations mentioned in Isaiah 6:3. The mantra-like repetitive nature of the liturgies recorded in many of these compositions seems meant to encourage further ascent. The ultimate goal of the ascent varies from text to text. In some cases, it seems to be a visionary glimpse of God, to "Behold the King in His Beauty". Others hint at "enthronement", that the adept be accepted among the angelic retinue of God and be given an honored seat. One text actually envisions the successful pilgrim getting to sit in God's "lap". Scholars such as Peter Schaefer and Elliot Wolfson see an erotic theology implied in this kind of image, though it must be said sexual motifs, while present in highly attenuated forms, are few and far between if one surveys the full scope of the literature.

Literary works related to the Hekhalot tradition that have survived in whole or in part include Hekhalot Rabbati (or Pirkei Hekhalot), Hekhalot Zutarti, 3 Enoch (also known as "Hebrew Enoch"), and Maaseh Merkabah.[16] In addition there are many smaller and fragmentary manuscripts that seem to belong to this genre, but their exact relationship to Maaseh Merkabah mysticism and to each other is often not clear (Dennis, 2007, 199–120).

#### Key texts

The ascent texts are extant in four principal works, all redacted well after the third but certainly before the ninth century CE. They are:

Hekhalot Zutartey ("The Lesser Palaces"), which details an ascent of Rabbi Akiva;  
Hekhalot Rabbati ("The Greater Palaces"), which details an ascent of Rabbi Ishmael;  
Maaseh Merkabah ("Work of the Chariot"), a collection of hymns recited by the

"descenders" and heard during their ascent;

Sepher Hekhalot ("Book of Palaces", also known as 3 Enoch), which recounts an ascent and divine transformation of the biblical figure Enoch into the archangel Metatron, as related by Rabbi Ishmael.

A fifth work provides a detailed description of the Creator as seen by the "descenders" at the climax of their ascent. This work, preserved in various forms, is called Shi'ur Qomah ("Measurement of the Body"), and is rooted in a mystical exegesis of the Song of Songs, a book reputedly venerated by Rabbi Akiva. The literal message of the work was repulsive to those who maintained God's incorporeality; Maimonides (d. 1204) wrote that the book should be erased and all mention of its existence deleted.

While throughout the era of merkabah mysticism the problem of creation was not of paramount importance, the treatise Sefer Yetzirah ("Book of Formation") represents an attempted cosmogony from within a merkabah milieu. This text was probably composed during the seventh century, and evidence suggests Neoplatonic, Pythagoric, and Stoic influences. It features a linguistic theory of creation in which God creates the universe by combining the 22 letters of the Hebrew alphabet, along with emanations represented by the ten numerals, or sefirot.

Certain key concepts found in the Sefer Yetzirah, such as the "6 directions", are mentioned in the Talmud, and also the title of the book is referenced: yet scholars do not conclude that the versions of the Sefer Yetzirah that have been handed down today are identical to the book which the Talmud references.

Hekhalot literature and "Four Entered Pardes"

Main article: Pardes (legend)

Tomb of Rabbi Akiva in Tiberias, northern Israel

Moshe Idel, Gershom Scholem, Joseph Dan, and others have raised the natural question concerning the relationship between the "chambers" portion of the Hekhalot literature and the Babylonian Talmud's treatment of "The Work of the Chariot" in the presentation and analysis of such in the Gemara to tractate Hagigah of the Mishna. This portion of the Babylonian Talmud, which includes the famous "four entered pardes" material, runs from 12b-iv (wherein the Gemara's treatment of the "Work of Creation" flows into and becomes its treatment of "The Work of the Chariot") to and into 16a-i. (All references are to the ArtScroll pagination.)

By making use of the Rabbinically paradigmatic figures of Rabbi Akiva and Rabbi Ishmael in their writings, the generators of the Hekhalot literature, quite arguably, seem to be attempting to show some sort of connection between their writings and the Chariot/Throne study and practice of the Rabbinic Movement in the decades immediately following upon the destruction of the Temple. However, in both the Jerusalem Talmud and the Babylonian Talmud the major players in this Chariot/Throne endeavor are, clearly, Rabbi Akiva and Elisha ben Abuyah who is referred to as "Akher". Neither Talmud presents Rabbi Ishmael as a player in merkabah study and practice.

In the long study on these matters contained in "'The Written' as the Vocation of Conceiving Jewishly" (McGinley, J W; 2006) the hypothesis is offered and defended that "Rabbi Ishmael ben Elisha" (more often, simply "Rabbi Ishmael") is in fact a Rabbinically sanctioned cognomen for Elisha ben Abuyah who apostatized from the Rabbinic Movement.[17] The argument is that through this indirection Rabbinic officialdom was able to integrate into the Gemaraic give and take of argumentation and analysis the huge body of halakhic and hermeneutical teachings of this great Torah scholar without, however, honoring his equally significant apostasy. To be sure, in the accounting of this figure's mystical study and practice the pejorative (in context) "Akher" is used instead of "Rabbi Ishmael". This is because Elisha ben Abuyah's teachings under the heading of "The Work of the Chariot" came to be considered heretical in contrast to his halakhic and hermeneutical teachings which were generally admired—and whose weighty influence, in any case, could not be ignored. All of this indicates that the generators of the Hekhalot literature were indeed savvy in choosing "Rabbi Ishmael" as paradigmatic in their own writings as a means of relating their own endeavors to the mystical study and practices of the tannaim in the early decades following upon the destruction of the Temple.

Both Akiva and the "Ishmaelic Akher" traded upon the "two-thrones"/"two-powers"-in-Heaven motif in their respective merkabah-oriented undertakings. Akiva's version is memorialized in the Babylonian Gemara to tractate Hagigah at 14a-ii wherein Akiva puts forth the pairing of God and "David" in a messianic version of that mystical motif. Immediately after this Akivian "solution" to the puzzle of thrones referred to in Song of Songs and the two thrones spoken of in Daniel, Chapter 7, the text presents Akiva as being pressured—and then acquiescing to—a domesticated version of this twoness theme for the single Jewish God which would be acceptable to Rabbinic officialdom. The text offers Justice [din] and Charity (ts'daqqa) as the middot of God which are enthroned in Heaven. (Again, 14a-ii) Akher's non-Messianic and Metatron-oriented version of this "two-thrones"/"two-powers"-in-Heaven motif is discussed at length in the entry "Paradigmatia" of the above-mentioned study. The generic point in all of this is that by the time of the final editing of the Mishna this whole motif (along with other dimensions of merkabah-oriented study and practice) came to be severely discouraged by Rabbinic officialdom. Those who still pursued these kinds of things were marginalized by the Rabbinic Movement over the next several centuries becoming, in effect, a separate grouping responsible for the Hekhalot literature.

In the "four-entered-pardes" section of this portion of the Babylonian Gemara on tractate Hagigah, it is the figure of Akiva who seems to be lionized. For of the four he is the only one presented who ascended and descended "whole". The other three were broken, one way or another: Ben Azzai dies soon after; Ben Zoma is presented as going insane; and worst of all, "Akher" apostatizes. This putative lionization of Rabbi Akiva occurs at 15b-vi-16a-i of our Gemara section.

The merkabah in later Jewish interpretations

## Maimonides' explanation

Maimonides' philosophical 12th-century work *Guide for the Perplexed* is in part intended as an explanation of the passages *Ma'aseh Bereshit* and *Ma'aseh Merkabah*. In the third volume, Maimonides commences the exposition of the mystical passage of the mystic doctrines found in the *merkabah* passages, while justifying this "crossing of the line" from hints to direct instruction. Maimonides explains basic mystical concepts via the Biblical terms referring to Spheres, elements and Intelligences. In these chapters, however, there is still very little in terms of direct explanation.[citation needed]

We have frequently mentioned in this treatise the principle of our Sages "not to discuss the *Maaseh Merkabah* even in the presence of one pupil, except he be wise and intelligent; and then only the headings of the chapters are to be given to him." We must, therefore, begin with teaching these subjects according to the capacity of the pupil, and on two conditions, first, that he be wise, i.e., that he should have successfully gone through the preliminary studies, and secondly that he be intelligent, talented, clear-headed, and of quick perception, that is, "have a mind of his own", as our Sages termed it.

—*Guide for the Perplexed*, ch. XXXIII

The Four Worlds of Kabbalah

The Four Worlds in Kabbalah

A"K

Atziluth

Beri'ah

Yetzirah

Assiah

vte

Kabbalah relates the *Merkabah* vision of Ezekiel and the Throne vision of Isaiah (Isaiah 6:1–8) describing the seraph angels, to its comprehensive Four Worlds. The highest World, Atziluth ("Emanation"—Divine wisdom), is the realm of absolute Divine manifestation without self-awareness, metaphorically described in the vision as the likeness of a Man on the throne. The throne of sapphire is an etymological root in Kabbalah for the Sephirot divine powers. The second World, Beriah ("Creation"—Divine understanding), is the first independent root creation, the realm of the Throne,[18] denoting God descending into Creation, as a king limits his true greatness and revealed posture when seated. The World of Beriah is the realm of the higher angels, the Seraphim ("burning" in ascent and descent as their understanding of God motivates self-annihilation).[18] The third World, Yetzirah ("Formation"—Divine emotions), is the realm of archetypal existence, the abode of the main Hayyot angels ("alive" with divine emotion). They are described with faces of a lion, ox and eagle, as their emotional nature is instinctive like animals, and they are the archetypal origins of creatures in this World. The lowest World, Assiah ("Action"—Divine rulership), is the realm guided by the lower channels of the Ophanim (humble "ways" in realised creation).

The Rabbinic Talmud compares Ezekiel and Isaiah's visions of God's Chariot-Throne, noticing that Ezekiel gives a lengthy account of details, while Isaiah is very brief. It gives an exoteric explanation for this; Isaiah prophesied in the era of Solomon's Temple, Ezekiel's vision took place in the exile of Babylonian captivity. Rava states in the Babylonian Talmud that although Ezekiel describes the appearance of the throne of God, this is not because he had seen more than Isaiah, but rather because the latter was more accustomed to such visions; for the relation of the two prophets is that of a courtier to a peasant, the latter of whom would always describe a royal court more floridly than the former, to whom such things would be familiar.[19] Ezekiel, like all prophets except Moses, has beheld only a blurred reflection of the divine majesty, just as a poor mirror reflects objects only imperfectly.[20]

The Kabbalistic account explains this difference in terms of the Four Worlds. All prophecy emanates from the divine chokmah (wisdom) realm of Atziluth.[18] However, in order to be perceived it descends to be enclothed in vessels of lower Worlds. Isaiah's prophecy saw the merkabah in the World of Beriah divine understanding, restraining his explanation by realising the inadequacy of description. Ezekiel saw the merkabah in the lower World of Yetzirah divine emotions, causing him to describe the vision in rapturous detail.

The two visions also form the Kedushah Jewish daily liturgy:

We will sanctify Thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of Thy prophet: "And they (the Seraphim) called one unto the other and said, Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory."

—Isaiah 6:3

Those over against them (the Hayyot) say, Blessed: "Blessed be the glory of the Lord from His place."

—Ezekiel 3:12

And in Thy holy words it is written, saying: "The Lord shall reign forever, thy God, O Zion, unto all generations; Hallelujah."

—Psalm 146:10

According to the Kabbalistic explanation, the Seraphim ("burning" angels) in Beriah (divine understanding) realise their distance from the absolute divinity of Atziluth. Their call, "Holy", repeated three times, means removed or separated. This causes their "burning up" continual self-nullification, ascending to God and returning to their place. Their understanding realises instead that God's true purpose (glory) for creation is with lowly man. The lower Hayyot ("living" angels) in Yetzirah (divine emotions) say, "Blessed [etymologically in Kabbalah "drawing down" blessing] be the glory ... from His [distant-unknown to them] place" of Atziluth. Though lower than the Seraphim, their emotional self-awareness has a superior advantage of powerful desire. This causes them to be able to draw down divine vitality from a higher source, the supreme realm of Atziluth, to

lower creation and man. In Ezekiel's vision, the Hayyot have a central role in the merkabah's channeling of the divine flow in creation.

#### Hasidic explanation

Hasidic thought explains Kabbalah in terms of human psychology. Through this, the merkabah is a multi-layered analogy that offers insight into the nature of man, the ecosystem, the world, and teaches self-refinement.

The four Hayyot angels represent the basic archetypes that God used to create the current nature of the world. Ophanim, which means "ways", are the ways these archetypes combine to create actual entities that exist in the world. For instance, in the basic elements of the world, the lion represents fire, the ox/earth, the man/water, and the eagle/air. However, in practice, everything in the world is some combination of all four, and the particular combination of each element that exist in each thing are its particular Ophanim or ways.

The 'man on the throne' in the vision of Ezekiel descriptively represents God, who is controlling everything that goes on in the world, and how all of the archetypes He set up should interact. The 'man on the throne', however, drives when the four angels connect their wings. This means that God will not be revealed to us by us looking at all four elements (for instance) as separate and independent entities. However, when one looks at the way that earth, wind, fire and water (for instance) which all oppose each other are able to work together and coexist in complete harmony in the world, this shows that there is really a higher power (God) telling these elements how to act.

This very lesson carries over to explain how the four basic groups of animals and the four basic archetypal philosophies and personalities reveal a higher, Godly source when one is able to read between the lines and see how these opposing forces can and do interact in harmony. A person should strive to be like a Merkaba, that is to say, he should realize all the different qualities, talents and inclinations he has (his angels). They may seem to contradict, but when one directs his life to a higher goal such as doing God's will he (the man on the chair driving the chariot) will see how they all can work together and even complement each other. Ultimately, we should strive to realize how all of the forces in the world, though they may seem to conflict, can unite when one knows how to use them all to fulfill a higher purpose; namely to serve God.

#### Parallels in early Christianity

Main article: Conversion of Paul the Apostle

Further information: Christian mysticism and Early Christianity

Christian depiction of the four living creatures (man, lion, ox, and eagle) as symbols of the Four Evangelists (in corners)

According to Timo Eskola, early Christian theology and discourse was influenced by the Jewish merkabah tradition.[21] Similarly, biblical scholars Alan Segal and Daniel Boyarin regard Paul the Apostle's account of his conversion experience and his ascent to the

Heavens (2 Corinthians 12:2–4) as the earliest first-person literary account of a merkabah mystic in Jewish or Christian literature. Timothy Churchill has argued that Paul's conversion on the road to Damascus (Acts 9:1–9) does not fit the pattern of merkabah mysticism, but this experience is not described in the letters of Paul, and the Book of Acts does not claim to be a first-person account (Acts 1:1–2; Luke 1:1–4).[22]

According to biblical scholar Garrett Evan Best, the vision of Ezekiel influenced the apocalyptic themes and mythology of the Book of Revelation in the New Testament.[23] The prophetic and symbolic vocabulary of John in Revelation 1:13–20 and Revelation 4:1–11 evidently refers to the vision of the merkabah or heavenly throne of God borrowed from Ezekiel 1.[24] In Christian art and iconography, the four living creatures (man, lion, ox, and eagle) are used as symbols for the Four Evangelists,[25] and appear frequently in church decorations: the lion represents Mark, the ox Luke, the man Matthew, and the eagle John. These creatures are called Zoë or the Tetramorph, and surround the throne of God in Heaven, along with twenty-four elders and seven spirits of God (according to Revelation 4:1–11).

See also

Religion, philosophy, mysticism

Bible portal

Judaism portal

Literature portal

Babylonian captivity

Bearers of the Throne

Cherubim

Development of the Hebrew Bible canon

Elijah's chariot of fire

Four living creatures

God in Judaism

Jewish angelic hierarchy

Maaseh Breishit and Maaseh Merkavah

Moshe Chaim Luzzatto

Muraqabah

Practical Kabbalah

Quadrige

Solar chariot

Theophany

Vimana

Ancient astronaut theories

Chariots of the Gods?, 1968 pseudoarchaeological text written by Erich von Däniken

The Spaceships of Ezekiel, 1974 pseudoscientific text written by Josef F. Blumrich

Science fiction

Contact, 1997 science-fiction drama film directed by Robert Zemeckis

Knowing, 2009 science-fiction thriller film directed by Alex Proyas

Project U.F.O., American science-fiction television series (1978–1979)

## Other

"Ezekiel Airship", experimental aircraft inspired by and named after the Book of Ezekiel  
"Ezekiel Saw the Wheel", African-American spiritual song based on the vision of Ezekiel  
"Merkava", an IDF main battle tank, named after a more literal interpretation of the Hebrew word meaning "chariot"

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Jacob Neusner (2005). *Neusner on Judaism: Literature*, p. 74: "When Eleazar finished the Works of the Chariot, Yohanan stood and kissed him on his head and said, Blessed is the Lord, God of Abraham. Jacob who gave to Abraham a son wise and knowing how to expound the glory of our father in heaven."

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Tosefta Megillah 3 [4]:28.

See Idel, Moshe, "Merkavah mysticism in Rabbinic Literature". Archived from the original on 2008-01-10. Retrieved 2007-10-16., citing Babylonian Talmud, Sukkah 28a.

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*The Encyclopedia of Jewish Myth, Magic and Mysticism*, Geoffrey W. Dennis (2007)  
Ma'aseh Merkavah: "Working of the Chariot." The modern name given to a Hekhalot text, discovered by scholar Gershom ... Ma'asei-Bereshit: "The Workings of Creation." Starting in antiquity, Jewish disciples of the esoteric have engaged ...



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Christopher Rowland, *The Mystery of God: Early Jewish Mysticism and the New Testament*, p. 276

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Hagigah 13b

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Hekhalot literature, from the Hebrew word for "Palaces," relates to visions of entering heaven alive. The genre overlaps with Merkabah mysticism, also called "Chariot literature", which concerns Ezekiel's vision of the throne-chariot, so the two are sometimes referred to as the "Books of the Palaces and the Chariot". Hekhalot literature is a genre of Jewish esoteric and revelatory texts produced sometime between late antiquity to the Early Middle Ages.

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AI Overview

This Gnostic Philosophy Explains Ezekiel's Vision of the ...

Merkabah mysticism is an ancient form of Jewish mysticism (c. 100 BCE - 1000 CE) focused on visionary ascents through heavenly realms to experience the divine Throne of God, or Chariot (Merkabah), inspired by the prophet Ezekiel's vision. Practitioners

used asceticism, hymns, divine names, and rituals to navigate dangerous angelic gates (Hekhalot) to achieve ecstatic visions, gain wisdom, and even transform into fiery beings. This early tradition, detailed in Hekhalot literature, predates Kabbalah and involved "descenders to the chariot" (Yordei Merkabah) exploring the divine realms and encountering angelic guardians.

#### Key Aspects of Merkabah Mysticism

**Origin & Inspiration:** Rooted in Ezekiel's vision (Ezekiel 1) of a divine chariot and four-winged creatures, inspiring mystics to re-enact this journey.

**Goal:** To achieve ecstatic, visionary experiences of the heavenly palaces (Hekhalot) and the Throne of God.

**Practitioners:** Called Yordei Merkabah (descenders to the chariot), they were shaman-like figures exploring the divine world.

#### Methods (Praxis):

Ascetic practices (fasts, special diets).

Recitation of hymns, divine names, and incantations.

Specific bodily postures and cleansing rituals.

Active visualization and meditation.

**The Journey:** Mystics navigated a multi-tiered heaven, passed fearsome angels by knowing secret seals/passwords, and gained control over angelic powers.

**Experiences:** Visions of the divine body, transformation into fiery beings, and receiving divine wisdom.

**\*\* Literature\*\*:** Recorded in Hekhalot (Palace) literature, describing the descent, dangers, and techniques.

**Significance:** An early form of Jewish mysticism, distinct from but influencing later Kabbalah, focusing on experiential encounters with the divine.

#### Merkabah - New World Encyclopedia

Merkabah (מרכבה: Hebrew for "chariot"), refers to the throne of God, described in Ezekiel (1:4-26), which is said to be a four-whe...

#### New World Encyclopedia

#### Merkabah, Animals + Birds | Sofia Minson Artist

The Merkabah is a sacred geometric shape that looks like a three-dimensional Star of David. It's also known as Metatron's Cube. Th...

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and yantras. In these far eastern traditions the merkaba represents the source examining itself and the polarities that exist to k...

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Merkabah mysticism

Wikipedia

[https://en.wikipedia.org/wiki/Merkabah\\_mysticism](https://en.wikipedia.org/wiki/Merkabah_mysticism)

a school of early Jewish mysticism, c. 100 BCE – 1000 CE, centered on visions such as those found in Ezekiel 1 or in the hekhalot literature.

Hekhalot literature

Maaseh Merkabah

Ezekiel 1

People also ask

What is the function of the Merkabah mysticism?

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Introduction to Merkavah

Sefaria

<https://www.sefaria.org/Topics/Merkavah>

Maaseh Merkabah is a Jewish mystical text discovered by Gershom Scholem and is a form of pre-Kabbalah Jewish mysticism. It teaches about making a journey to the ...

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Explore the ancient Jewish practice of Merkavah mysticism, a form of Jewish mysticism that dominated before Kabbalah, with Dr. Justin Sledge.

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Jewish mystical journey of descending into divine palaces, meeting angels, gaining power, and measuring God's body.

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Merkabah mysticism focuses on meditative techniques (commonly different arrangements of God's name) to induce a vision of ascent and closeness ...

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The Visionary Tradition of Merkavah Mysticism

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Dec 11, 2023 — The early Jewish mystics, such as the Merkavah mystics, desire "an ecstatic view of the majesty of God" to receive heavenly secrets and ascend ( ...

Merkavah Mysticism: The Chariot and the Chamber

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<https://www.myjewishlearning.com> › Evergreen

The idea of the students of the chariot was to re-create Ezekiel's experience and ascend in the chariot to explore the heavens, or the chambers of which Heaven ...

Merkabah Mysticism: Divine Ascent & Mystical Experiences

The Mystic: Embracing the Sacred

<https://www.contemplation.info> › merkabah-mysticism

Merkabah mysticism is not eschatological, but rather experiential. It offers a system of inner ascent grounded in ritual preparation, moral purification, ...

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The name 'Merkabah. (or Throne-chariot) mysticism' was designated for such an experience as early as the mishnaic period (ea. 220 C.E.); see A.F. Segal, Paul ...

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AI Overview

Advaita Vedanta is a prominent Hindu philosophical tradition emphasizing non-duality (Advaita), asserting that the individual soul (Atman) is identical to the ultimate reality (Brahman) and that the perceived world of separate objects and selves is an illusion (Maya), ultimately unreal from the absolute perspective. Championed by Adi Shankara, it seeks self-realization through practices like listening (Shravana), contemplation (Manana), and meditation (Nididhyasana) to recognize this oneness, leading to liberation (Moksha) from suffering.

Core Concepts

Brahman: The single, ultimate, unchanging reality, pure consciousness.

Atman: The individual self or soul, which is identical to Brahman.

Maya: The cosmic illusion that makes the one Brahman appear as the manifold world and individual selves.

Jiva (Individuality): Appears real due to ignorance (avidya) but is ultimately illusory, a projection of Brahman.

Nirguna Brahman: Brahman without attributes (formless, unconditioned).

Saguna Brahman: Brahman with attributes, worshipped as God (like Isvara) for devotional purposes.

Key Teachings

"Tat Tvam Asi" (Thou Art That): A core Vedic teaching signifying the direct identity between the individual self (you) and the ultimate reality (That/Brahman).

Three Levels of Reality: Subjective (Pratibhasika), empirical (Vyavaharika), and ultimate (Paramarthika).

Non-Duality of Brahman: Brahman has no internal divisions, similarities, or dissimilarities; it is a homogenous, partless reality.

Path to Liberation (Moksha)

Shravana: Listening to the teachings from a qualified teacher (Guru).

Manana: Contemplating and reasoning about the teachings to remove doubts.

Nididhyasana: Meditating on the truth until it becomes a direct, lived experience, realizing one's true nature as Brahman.

Historical Context

Rooted in the Upanishads, its systematic development is attributed to figures like Gaudapada, Mandana Misra, and most notably, Adi Shankara (8th-9th century CE). It's one of the six orthodox (Āstika) Hindu philosophies (darśanas).

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Advaita Vedanta - Internet Encyclopedia of Philosophy

The appearance of plurality arises from a natural state of confusion or ignorance (avidya), inherent in most biological entities.

Internet Encyclopedia of Philosophy

Shankara & Advaita Vedanta

Feb 14, 2021 — all is the brahmana. there is nothing which is not the brahmana. the one brahman is the very reality of the world that...

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[https://en.wikipedia.org/wiki/Advaita\\_Vedanta](https://en.wikipedia.org/wiki/Advaita_Vedanta)

Advaita Vedānta is a Hindu tradition of Brahmanical textual exegesis and philosophy, and a monastic institutional tradition

People also ask

What is Advaita Vedanta in simple words?

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Advaita Vedanta

Internet Encyclopedia of Philosophy

<https://iep.utm.edu/advaita-vedanta>

Advaita Vedānta is one version of Vedānta. Vedānta is nominally a school of Indian philosophy, although in reality it is a label for any hermeneutics.

History of Advaita Vedānta

Metaphysics and Philosophy



## Epistemology

Can anyone tell me what Advaita Vedanta exactly is?

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In more general terms, we can define Advaita Vedanta as a means of knowledge that explains consciousness and removes a sense of limitation.

14 answers

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It is the concept of non duality: that you and god is not seperate. You are god. In other ...

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What people are saying

Why is it often claimed that Buddhism and Advaita Vedānta reach the same final truth?

Popular comment · Why is it often claimed that Buddhism and Advaita Vedānta reach the same final truth? Greg Goode, who teaches both Advaita Vedanta and Buddhist Madhyamaka wrote about this once: I wrote this yesterday for the Dharma Connection group, and maybe it's relevant here too (it has some edits for this group). It's in response to someone who was claiming that all paths, including Advaita and Madhyamika, truly lead to the same truth, the same realization. Sometimes when people confront a lot of different paths, they get a sense of cognitive dissonance. They feel like they have to make that tension go away by landing on a judgment about paths or goals as truly "the same" or "different." But how can that really be? So, about Advaita and Madhyamika.....

We can certainly say that they share an overall soteriological goal: freedom from suffering, happiness, compassion, love. The heart wants to say "SAME" here. That's understandable, and I feel that deeply. But beyond that, the mechanics, concepts, and languaging are very different, even on the surface. Something [edited out name] said makes a lot of sense, and it has extremely radical consequences: "Certain views lead to certain realizations. Other views lead to other realizations. Realization is dependent on view." If realizations can affect views, then views can affect realizations. The views of Advaita and Madhyamika are quite different. In fact, Madhyamika owes much of its presentation to the rejection of essential nature and absolute truth that Advaita proposes. The two paths could not be more different on this. Even the "ultimate truth" in Buddhism does not map to the Absolute Truth in Advaita, though there has been a perennialist effort to combine the two into a master Vedantic meta-view for about a century. Perennialism began as long ago as the 15th century with Neoplatonism, and was appropriated by Christian exclusivism. In the last century we've seen Swami

Vivekananda, Rene Guenon, Frithjof Schuon, Ananda Coomaraswamy, Madame Blavatsky, Aldous Huxley, and the New Age movement opt for “inherent sameness.” The resulting view is much more Advaita-like than Buddhist-like, which corresponds with the favored view of the perennialist proponents most of the time. The Buddhist side would not insist on either “inherently same” or “inherently different.” The Buddhists would be more like, “You do your thing, we’ll do ours. Let’s just all be kind to each other.” I even remember hearing a story about the Dalai Lama giving emptiness teachings. Someone in the audience asked him, “What about Brahman and all the Vedantins who study that? Are you saying that emptiness is true and Brahman is mistaken?” He thought for a moment and replied, “Brahman – that is their business. Emptiness – that is our business.” So I think it is not helpful to try to stand in a neutral place and compare the truths or the metaphysics of these teachings. We can’t do it. Where would we find a neutral place? We can give a Mahyamika interpretation of Advaita or an Advaitin interpretation of Madhyamika. Or a comparative religion-style story about them. Or an everyday psychological assessment of both paths, if we have had experiences in both. But to try to give a metaphysical comparison and ordering and ranking of views from a place that is “neutral” or “impartial” or “unaffected by views” cannot be done. Comparisons and ordering and ranking and assessments are never neutral, but always themselves dependent upon certain standards. And standards are dependent upon views. It SEEMS possible to do make these assessments neutrally, but that’s only if we are blind to the emptiness of view, blind to how our conceptual or experiential assessment is already conceptually implicated in some view or another. In my experience reading so many of these essays and posts, the comparative efforts usually (not always) tend to favor the perennialist view, resulting in a kind of projection and imperialism of the “mine.”

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Adi Shankara, the most prominent exponent of Advaita Vedānta tradition.

"I am other than name, form and action.

My nature is ever free!

I am Self, the supreme unconditioned Brahman.

I am pure Awareness, always non-dual."

Adi Shankara, Upadesasahasri 11.7[1]



Advaita Vedanta (/ʌdˈvɑːtə vɛˈdɑːntə/; Sanskrit: अद्वैत वेदान्त, IAST: Advaita Vedānta) is a Hindu tradition of Brahmanical textual exegesis and philosophy, and a monastic institutional tradition nominally related to the Daśanāmi Sampradaya and propagated by the Smārta tradition. Its core tenet is that jivatman, the individual experiencing self, is ultimately pure awareness mistakenly identified with the body and its senses[2] and with thought-constructs,[3] and non-different from Ātman/Brahman, the highest Self or Reality.[4][5][6][note 1] The term Advaita (अद्वैत) literally means "not-two"[7][8] or "one without a second,"[8] which means that only Brahman, 'the one', is ultimately real while prapañca, 'the second', 'the world' or the multiplicity of thought-constructs, is not fully real.[9] It is commonly rendered as "nonduality,"[10][11] and popularly interpreted as meaning that Atman is non-different from Brahman, and often equated with monism. [note 2]

Advaita Vedanta is a Hindu sādhanā, a path of spiritual discipline and experience.[note 3] It states that moksha (liberation from 'suffering' and rebirth)[12][13] is attained through knowledge of Brahman, recognizing the illusoriness of the phenomenal world and disidentification from body-mind and the notion of 'doership',[note 4] and by acquiring vidyā (knowledge)[14] of one's true identity as Atman/Brahman,[1][15][16][17] self-luminous (svayam prakāśa)[note 5] awareness or Witness-consciousness.[18][note 6] This knowledge is acquired through Upanishadic statements such as tat tvam asi, "that['s how] you are," which destroy the ignorance (avidyā) regarding one's true identity by revealing that (jiv)Ātman is non-different from immortal[note 7] Brahman.[note 1]

The Advaita vedanta tradition modifies the Samkhya-dualism between Puruṣa (pure awareness or consciousness) and Prakṛti ('nature', which includes matter but also cognition and emotion) as the two equal basic principles of existence.[19][20] It proposes instead that Atman/Brahman (awareness, puruṣa) alone is ultimately real and, though unchanging,[21] is the cause and origin of the transient phenomenal world (prakṛti). In this view, the jivatman or individual self is a mere reflection or limitation of singular Ātman in a multitude of apparent individual bodies.[22] It regards the material world as an illusory appearance (māyā) or "an unreal manifestation (vivarta) of Brahman,"[23] the latter as proposed by the 13th century scholar Prakāśatman of the Vivarana school.[24]

Advaita Vedanta is often presented as an elite scholarly tradition belonging to the orthodox Hindu Vedānta[note 8] tradition, emphasizing scholarly works written in Sanskrit;[25] as such, it is an "iconic representation of Hindu religion and culture." [26] Yet contemporary Advaita Vedanta is yogic Advaita, a medieval and modern syncretic tradition incorporating Yoga and other traditions, and producing works in vernacular.[25] The earliest Advaita writings are the Sannyasa Upanishads (first centuries CE), the Vākyapadīya, written by Bhartṛhari (second half 5th century,[27]) and the Māndūkya-kārikā written by Gauḍapāda (7th century).[28] Gauḍapāda adapted philosophical concepts from Buddhism, giving them a Vedantic basis and interpretation.[29] The Buddhist concepts were further Vedanticised by Adi Shankara (8th c. CE), who is

generally regarded as the most prominent exponent of the Advaita Vedānta tradition,[30][31][32][33] though some of the most prominent Advaita-propositions come from other Advaitins, and his early influence has been questioned.[34][35][note 9] Adi Shankara emphasized that, since Brahman is ever-present, Brahman-knowledge is immediate and requires no 'action' or 'doership', that is, striving (to attain) and effort.[36][37][38] Nevertheless, the Advaita tradition, as represented by Mandana Misra and the Bhamati school, also prescribes elaborate preparatory practice, including contemplation of mahavakyas,[37][39][40][41][note 9] presenting a tension between sudden and gradual approaches which is also recognized in other spiritual disciplines and traditions.[37][42][note 10]

Sri Shankaracharya, also known as Adi Shankara, was an important Indian philosopher and spiritual teacher who actively promoted Advaita Vedanta. His teachings on non-duality and the unity of all things have had a significant impact on Indian philosophy and spirituality.

Shankaracharya's prominence as the exemplary defender of traditional Hindu-values and spirituality started to take shape only centuries later, in the 14th century, with the ascent of Sringeri matha and its jagadguru Vidyaranya (Madhava, 14th cent.) in the Vijayanagara Empire,[note 11] While Adi Shankara did not embrace Yoga,[43] the Advaita-tradition by then had accepted yogic samadhi as a means to still the mind and attain knowledge, explicitly incorporating elements from the yogic tradition and texts like the Yoga Vasistha and the Bhagavata Purana,[44] culminating in Swami Vivekananda's full embrace and propagation of Yogic samadhi as an Advaita means of knowledge and liberation.[45][46] In the 19th century, due to the influence of Vidyaranya's Sarvadarśanasamgraha,[47] the importance of Advaita Vedānta was overemphasized by Western scholarship,[48] and Advaita Vedānta came to be regarded as the paradigmatic example of Hindu spirituality, despite the numerical dominance of theistic Bhakti-oriented religiosity.[49][50][48][note 9] In modern times, Advaita views appear in various Neo-Vedānta movements.[51]

Etymology and nomenclature

Etymology

The word Advaita is a composite of two Sanskrit words:

Prefix "a-" (अ), meaning "non-"

"Dvaita" (द्वैत), which means 'duality' or 'dualism'. [web 1]

Advaita is often translated as "non-duality," but a more apt translation is "non-secondness." [4] Fabian Volker, following Paul Hacker explains that dvaita does not mean "duality," but "the state in which a second is present," synonymous with prapanca, "conceptual proliferation," and with jagat, "the world." Advaita thus means that only Brahman, 'the one', is ultimately real, while the world with its multiplicity, 'the second', is not fully real. [9] As Gaudapada states, when the unreal is taken as real, people grasp to the unreal, which is samsara. By realizing one's true identity as Brahman, there is no

more grasping, and the mind comes to rest.[52]

In a popular sense, advaita is often expressed as the famous diction that Atman is Brahman, meaning that jivatman, the individual experiencing self, is ultimately pure awareness mistakenly identified with body and the senses,[53] and non-different ("na aparāh") from Ātman/Brahman, the highest Self or Reality;[4][5][6][note 1]; the knowledge of this true identity is liberating.

The word Vedānta is a composition of two Sanskrit words: The word Veda refers to the whole corpus of vedic texts, and the word "anta" means 'end'. From this, one meaning of Vedānta is "the end of the Vedas" or "the ultimate knowledge of the Vedas". Veda can also mean "knowledge" in general, so Vedānta can be taken to mean "the end, conclusion or finality of knowledge". Vedānta is one of six orthodox schools of Hindu philosophy.

### Advaita Vedanta

While "a preferred terminology" for Upanisadic philosophy "in the early periods, before the time of Shankara" was Puruṣavāda,[54][note 12] the Advaita Vedānta school has historically been referred to by various names, such as Advaita-vada (speaker of Advaita), Abhedā-darśana (view of non-difference), Dvaita-vada-pratisedha (denial of dual distinctions), and Kevala-dvaita (non-dualism of the isolated).[55] It is also called māyāvāda by Vaishnava opponents, akin to Madhyamaka Buddhism, due to their insistence that phenomena ultimately lack an inherent essence or reality.[56][57][58][59]

"Advaita" (अद्वैत) is from Sanskrit roots a, not; dvaita, "customarily translated as dual." [9] As Advaita, it is usually translated as "not-two" [7][8] or "one without a second", [8] and most commonly as "nondualism", "nonduality" or "nondual," invoking the notion of a dichotomy. Fabian Volker, following Paul Hacker explains that dvaita does not mean "duality," but "the state in which a second is present," the second here being synonymous with prapañca, "conceptual proliferation," and with jagat, "the world." Advaita thus means that only Brahman, 'the one', is ultimately real, while the phenomenal world, or the conceptual multiplicity, 'the second', is not fully real. [9] The term thus does not emphasize two instances, but the notion that the second instance is not fully real, and advaita is better translated as "that which has no second beside it" instead of "nonduality," denying multiplicity and the proliferation of concepts "that tend to obscure the true state of affairs." [9][note 13]

According to Richard King, a professor of Buddhist and Asian studies, the term Advaita first occurs in a recognizably Vedantic context in the prose of Mandukya Upanishad.[55] According to Frits Staal, a professor of philosophy specializing in Sanskrit and Vedic studies, the word Advaita itself is from the Vedic era, and the Vedic sage Yajñavalkya (8th or 7th-century BCE [61][62]) is credited to be the one who coined it.[63] Stephen Phillips, a professor of philosophy and Asian studies, translates the Advaita containing verse excerpt in Brihadaranyaka Upanishad, as "An ocean, a single seer without duality

becomes he whose world is Brahman."[note 15]

### Advaita tradition

While the term "Advaita Vedānta" in a strict sense may refer to the scholastic tradition of textual exegesis established by Shankara and the monastic institutions, "advaita" in a broader sense may refer to a broad current of advaitic thought, which incorporates advaitic elements with yogic thought and practice and other strands of Indian religiosity, such as Kashmir Shaivism and the Nath tradition.[65] The first connotation has also been called "Classical Advaita"[33][66] and "doctrinal Advaita,"[67] and its presentation as such is due to mediaeval doxographies,[46] the influence of Orientalist Indologists like Paul Deussen,[68] and the Indian response to colonial influences, dubbed neo-Vedānta by Paul Hacker, who regarded it as a deviation from "traditional" Advaita Vedānta.[33] Yet, post-Shankara Advaita Vedānta incorporated yogic elements, such as the Yoga Vasistha, and influenced other Indian traditions, and neo-Vedānta is based on this broader strand of Indian thought.[33] This broader current of thought and practice has also been called "greater Advaita Vedānta,"[25] "vernacular advaita,"[33] and "experiential Advaita." [67] It is this broader advaitic tradition which is commonly presented as "Advaita Vedānta," though the term "advaitic" may be more apt.[33][note 16]

### Monism

See also: Metaphysics and Ontology

The nondualism of Advaita Vedānta is often regarded as an idealist monism.[note 2] According to King, Advaita Vedānta developed "to its ultimate extreme" the monistic ideas already present in the Upanishads.[note 17] In contrast, states Milne, it is misleading to call Advaita Vedānta "monistic," since this confuses the "negation of difference" with "conflation into one." [69] Advaita is a negative term (a-dvaita), states Milne, which denotes the "negation of a difference," between subject and object, or between perceiver and perceived.[69]

According to Deutsch, Advaita Vedānta teaches monistic oneness, however without the multiplicity premise of alternate monism theories.[70] According to Jacqueline Suthren Hirst, Adi Shankara positively emphasizes "oneness" premise in his Brahma-sutra Bhasya 2.1.20, attributing it to all the Upanishads.[71]

Nicholson states Advaita Vedānta contains realistic strands of thought, both in its oldest origins and in Shankara's writings.[72]

Soteriology: moksha – liberating knowledge of Brahman  
Knowledge is liberating

Ramana Maharshi, the Indian sage who is widely regarded as a Jivanmukta

See also: Jnana, Prajna, and Prajñānam Brahma

The soteriological goal, in Advaita, is to gain self-knowledge as being in essence (Atman), awareness or witness-consciousness, and complete understanding of the real

identity of jivan-ātman as Brahman.[1] Correct knowledge of Atman and Brahman is the attainment of Brahman, immortality,[73] and leads to moksha (liberation) from suffering[note 18] and samsara, the cycle of rebirth.[1] This is stated by Shankara as follows:

I am other than name, form and action.  
My nature is ever free!  
I am Self, the supreme unconditioned Brahman.  
I am pure Awareness, always non-dual.

—Adi Shankara, Upadesasahasri 11.7, [1]

According to Advaita Vedānta, liberation can be achieved while living, and is called Jivanmukti.[74][75][note 19] in contrast to Videhamukti (moksha from samsara after death) in theistic sub-schools of Vedānta.[76][better source needed] The Atman-knowledge, that is the knowledge of true Self and its relationship to Brahman is central to this liberation in Advaita thought.[note 20] Atman-knowledge, to Advaitins, is full awareness that everything is Brahman.[78][79][note 21]

According to Anantanand Rambachan, in Advaita, this state of liberating self-knowledge includes and leads to the understanding that "the self is the self of all, the knower of self sees the self in all beings and all beings in the self." [80]

Attaining vidyā (knowledge)

Main article: Jnana Yoga

Advaita Vedānta regards the liberated state of being Atman/Brahman as one's true identity and inherent to being human. According to Shankara and the Vivarana-school, no human action can 'produce' this liberated state, as it is what one already is.[37] As Swami Vivekananda stated:

The Vedas cannot show you Brahman, you are That already. They can only help to take away the veil that hides truth from our eyes. The cessation of ignorance can only come when I know that God and I are one; in other words, identify yourself with Atman, not with human limitations. The idea that we are bound is only an illusion [Maya]. Freedom is inseparable from the nature of the Atman. This is ever pure, ever perfect, ever unchangeable.

—Adi Shankara's commentary on Fourth Vyasa Sutra, Swami Vivekananda[81]

According to Shankara, taking a subitist position,[82] moksha is attained at once when the mahavakyas, articulating the identity of Atman and Brahman, are understood.[83] [38][note 22]

Yet, the Advaita-tradition also emphasizes human effort, a path of Jnana Yoga with a progression of study and training to realize one's true identity as Atman/Brahman and attain moksha.[37][39][40] According to the contemporary Advaita tradition, knowledge of Atman/Brahman is obtained gradually, by svādhyāya, study of the self and of the

Vedic texts, which consists of four stages of samanyasa: virāga ('renunciation'), sravana ('listening to the teachings of the sages'), manana ('reflection on the teachings') and nididhyāsana, introspection and profound and repeated meditation on the mahavakyas, selected Upanishadic statements such as tat tvam asi ('that art thou' or 'you are That') which are taken literal, and form the srutic evidence for the identity of jivanatman and Atman/Brahman.[84][85][web 4] This meditation negates the misconceptions, false knowledge, and false ego-identity, rooted in maya, which obfuscate the ultimate truth of the oneness of Brahman, and one's true identity as Atman/Brahman.[86] This culminates in what Adi Shankara refers to as anubhava, immediate intuition, a direct awareness which is construction-free, and not construction-filled. It is not an awareness of Brahman, but instead an awareness that is Brahman.[87] Although the threefold practice is broadly accepted in the Advaita tradition, and affirmed by Mandana Misra, [88] it is at odds with Shankara,[89] who took a subitist position.[82]

Sruti (scriptures), proper reasoning and meditation are the main sources of knowledge (vidya) for the Advaita Vedānta tradition.[41][90][91] It teaches that correct knowledge of Atman and Brahman is achievable by svādhyāya,[92] study of the self and of the Vedic texts, and three stages of practice: sravana (perception, hearing), manana (thinking) and nididhyasana (meditation),[41] a three-step methodology that is rooted in the teachings of chapter 4 of the Brihadaranyaka Upanishad.[93][94]

According to critics of neo-Advaita, which also emphasizes direct insight, traditional Advaita Vedanta entails more than self-inquiry or bare insight into one's real nature, but also includes self-restraint, textual studies and ethical perfection. It is described in classical Advaita books like Shankara's Upadesasahasri[95] and the Vivekachudamani, which is also attributed to Shankara.

Preparation: the fourfold qualities

The Advaita student has to develop the fourfold qualities,[96] or behavioral qualifications (Samanyasa, Sampattis, sādhana-catustaya):[97][98][99][note 23] A student in Advaita Vedānta tradition is required to develop these four qualities:

Nityānitya vastu viveka (नित्यानित्य वस्तु विवेकम्) – Viveka is the ability to correctly discriminate between the real and eternal (nitya) and the substance that is apparently real, illusory, changing and transitory (anitya).[97][84]

Ihāmutrārtha phala bhoga virāga (इहाऽमुत्रार्थ फल भोगविरागम्) – The renunciation (virāga) of all desires of the mind (bhoga) for sense pleasures, in this world (iha) and other worlds. Willing to give up everything that is an obstacle to the pursuit of truth and self-knowledge.[84][100]

Śamādi ṣatka sampatti (शमादि षट्क सम्पत्ति) – the sixfold virtues or qualities:

Śama – mental tranquility, ability to focus the mind.[84][100]

Dama – self-restraint,[note 24] the virtue of temperance.[84][100] restraining the senses.

Uparati – dispassion, lack of desire for worldly pleasures, ability to be quiet and disassociated from everything;[84] discontinuation of all religious duties and

ceremonies[100]

Titikṣa – endurance, perseverance, putting up with pairs of opposites (like heat and cold, pleasure and pain), ability to be patient during demanding circumstances[84][100]

Śraddhā – having faith in teacher and the Sruti scriptural texts[84]

Samādhāna – contentedness, satisfaction of mind in all conditions, attention, intentness of mind[84][100]

Mumukṣutva (मुमुक्षुत्वम्) – An intense longing for freedom, liberation and wisdom, driven to the quest of knowledge and understanding. Having moksha as the primary goal of life[84][96]

The threefold practice: sravana (hearing), manana (thinking) and nididhyasana (meditation)

The Advaita tradition teaches that correct knowledge, which destroys avidya, psychological and perceptual errors related to Atman and Brahman,[16] is obtained in jñānayoga through three stages of practice,[98] sravana (hearing), manana (thinking) and nididhyasana (meditation).[41] This three-step methodology is rooted in the teachings of chapter 4 of the Brihadaranyaka Upanishad:[93][94]

Sravana, which literally means hearing. The student listens and discusses the ideas, concepts, questions and answers.[41][93] of the sages on the Upanishads and Advaita Vedānta, studying the Vedantic texts, such as the Brahma Sutras, aided by discussions with the guru (teacher, counsellor).[97][104][41]

Manana refers to thinking on these discussions and contemplating over the various ideas based on svadhyaya and sravana.[93][104][105] It is the stage of reflection on the teachings:[93][104]

Nididhyāsana, the stage of meditation and introspection.[84][web 5] This stage of practice aims at realization and consequent conviction of the truths, non-duality and a state where there is a fusion of thought and action, knowing and being.[106][93]

Although the threefold practice is broadly accepted in the Advaita tradition, Shankara's works show an ambivalence toward it: while accepting its authenticity and merits, as it is based in the scriptures, he also takes a subitist position,[82] arguing that moksha is attained at once when the mahavakyas, articulating the identity of Atman and Brahman, are understood.[83][38][note 25] According to Rambachan, "it is not possible to reconcile Sankara's views with this seemingly well-ordered system." [89]

Mandana Misra, on the other hand, explicitly affirms the threefold practice as the means to acquire knowledge of Brahman, referring to meditation as dhyana.[107] He states that these practices, though conceptual, 'can eliminate both ignorance and conceptuality at the same time, leaving only the "pure, transparent nature" of self-awareness'.[108]

Bilimoria states that these three stages of Advaita practice can be viewed as sadhana practice that unifies Yoga and Karma ("action," referring here to ritual) ideas, and was most likely derived from these older traditions.[109][104]

Guru

Main article: Guru

Advaita Vedānta school has traditionally had a high reverence for a Guru (teacher), and recommends that a competent Guru be sought in one's pursuit of spirituality, though this is not mandatory.[110] Reading of Vedic literature and reflection is the most essential practice.[110] Adi Shankara, states Comans, regularly employed compound words "such as Sastracaryopadesa (instruction by way of the scriptures and the teacher) and Vedāntacaryopadesa (instruction by way of the Upanishads and the teacher) to emphasize the importance of Guru".[110] According to Comans, this reflects the Advaita tradition which holds a competent teacher as important and essential to gaining correct knowledge, freeing oneself from false knowledge, and to self-realization.[111] Nevertheless, in the Bhamati-school the guru has a less essential role, as he can explain the teachings, but the student has to venture its further study.[112]

A guru is someone more than a teacher, traditionally a reverential figure to the student, with the guru serving as a "counselor, who helps mold values, shares experiential knowledge as much as literal knowledge, an exemplar in life, an inspirational source and who helps in the spiritual evolution of a student.[113] The guru, states Joel Mlecko, is more than someone who teaches specific type of knowledge, and includes in its scope someone who is also a "counselor, a sort of parent of mind and soul, who helps mold values and experiential knowledge as much as specific knowledge, an exemplar in life, an inspirational source and who reveals the meaning of life." [113]

Pramana (means of knowledge)

Main article: Epistemology in Advaita Vedanta

In classical Indian thought, pramana (means of knowledge) concerns questions like how correct knowledge can be acquired; how one knows, how one doesn't; and to what extent knowledge pertinent about someone or something can be acquired.[114][115] In contrast to other schools of Indian philosophy, early Vedanta paid little attention to pramana.[116] The Brahmasutras are not concerned with pramana, and pratyaksa (sense-perception) and anumana (inference) refer there to sruti and smriti respectively. [116] Shankara recognized the means of knowledge,[117][note 26] but his thematic focus was upon metaphysics and soteriology, and he took for granted the pramanas. [122] For Shankara, sabda is the only means of knowledge for attaining Brahman-jnana. [123] According to Sengaku Mayeda, "in no place in his works [...] does he give any systematic account of them,"[122] taking Atman/Brahman to be self-evident (svapramanaka) and self-established (svatahsiddha), and "an investigation of the means of knowledge is of no use for the attainment of final release." [122]

Nevertheless, the Advaita tradition accepts altogether six kinds of pramāṇas.[124][125] [126][123] While Adi Shankara emphasized Śabda (शब्द), relying on word, testimony of past or present reliable experts with regard to religious insights,[115][127][124][128] and also accepted pratyakṣa (प्रत्यक्षाय), perception; and anumāṇa (अनुमान), inference; classical Advaita Vedānta, just like the Bhatta Purvamimamsaka school, also accepts upamāṇa (उपमान), comparison, analogy; arthāpatti (अर्थपत्ति), postulation, derivation from



circumstances;[115][129] and anupalabdhi (अनुपलब्धि), non-perception, negative/cognitive proof.[127][124]

### Samadhi

According to Dubois, Shankara's Advaita emphasizes that, since Brahman is ever-present, Brahman-knowledge is immediate and requires no 'action', that is, striving and effort;[36] yet, the contemporary Advaita tradition, which is a yogic Advaita synthesis which developed in the late mediaeval period, also prescribes elaborate preparatory practice, including yogic samadhi, posing a paradox which is also recognized in other spiritual disciplines and traditions.[130][42][note 10]

Shankara regarded the srutis as the means of knowledge of Brahman, and he was ambivalent about yogic practices and meditation, which at best may prepare one for Brahma-jnana.[web 6] According to Rambachan, criticising Vivekananda, Shankara states that the knowledge of Brahman can only be obtained from inquiry of the Shruti, and not by Yoga or samadhi, which at best can only silence the mind.[131] The Bhamati school and the Vivarana school differed on the role of contemplation, but they both "deny the possibility of perceiving supersensuous knowledge through popular yoga techniques." [132] Later Advaita texts like the Dṛg-Dṛśya-Viveka (14th century) and Vedāntasara (of Sadananda) (15th century) added samādhi as a means to liberation, a theme that was also emphasized by Swami Vivekananda.[44] The Vivekachudamani, traditionally attributed to Shankara but post-dating him,[133] "conceives of nirvikalpa samadhi as the premier method of Self-realization over and above the well-known vedantic discipline of listening, reflection and deep contemplation." [65] Koller states that yogic concentration is an aid to gaining knowledge in Advaita.[134]

### Anubhava ('experience')

The role of anubhava, anubhuti ("experience," "intuition"[135]) as "experience" in gaining Brahman-jnana is contested. While neo-Vedanta claims a central position for anubhava as "experience," Shankara himself regarded reliance on textual authority as sufficient for gaining Brahman-jnana,[136][note 27] "the intuition of Brahman,"[135] and used anubhava interchangeably with pratipatta, "understanding".[137] Arvind Sharma argues that Shankara's own "direct experience of the ultimate truth" guided him in selecting "those passages of the scriptures that resonate with this experience and will select them as the key with which to open previously closed, even forbidden, doors." [138][note 28]

The Vivekachudamani "explicit[ly] declar[es] that experience (anubhuti) is a pramana, or means of knowing (VCM 59)," [65] and neo-Vedanta also accepts anubhava ("personal experience") as a means of knowledge.[139] Dalal and others state that anubhava does not center around some sort of "mystical experience," but around the correct knowledge of Brahman.[91][140] Nikhalananda concurs, stating that (knowledge of) Atman and Brahman can only be reached by buddhi, "reason," [141] stating that mysticism is a kind of intuitive knowledge, while buddhi is the highest means of attaining knowledge.[142]

Adhyaropa Apavada - imposition and negation

See also: Neti Neti

Since Gaudapada,[143] who adopted the Buddhist four-cornered negation which negates any positive predicates of 'the Absolute',[144][145][note 29] a central method in Advaita Vedanta to express the inexpressable is the method called Adhyaropa Apavada. [143] In this method, which was highly estimated by Satchidanandendra Saraswati, a property is imposed (adhyaropa) on Atman to convince one of its existence, whereafter the imposition is removed (apavada) to reveal the true nature of Atman as nondual and undefinable.[147] In this method, "That which cannot be expressed is expressed through false attribution and subsequent denial."[148] As Shankara writes, "First let me bring them on the right path, and then I will gradually be able to bring them round to the final truth afterwards."[148] For example, Atman, the real "I," is described as witness, giving "it" an attribute to separate it from non-self. Since this implies a duality between observer and observed, next the notion of "witness" is dropped, by showing that the Self cannot be seen and is beyond qualifications, and only that what is remains, without using any words:[web 7]

After one separates oneself i.e. 'I' or Atman from the sense objects, the qualities superimposed on Self are also negated by saying that which not being and not non-being, cannot be described by words, without beginning and end (BG 13.32) or as in Satyam Jnanam Anantam Brahman, beyond words, beyond mind and speech, etc. Here there is an attempt to negate the earlier attribute like being witness, bliss, most subtlest, etc. After this negation of false superimposition, Self Alone shines. One enters into the state of Nirvikalp Samadhi, where there is no second, no one to experience and hence this state cannot be described in words.[web 7]

The Mahavakyas - the identity of Ātman and Brahman

Moksha, liberation from suffering and rebirth and attaining immortality, is attained by disidentification from the body-mind complex and gaining self-knowledge as being in essence Atman, and attaining knowledge of the identity of Atman and Brahman.[1][73] According to Shankara, the individual Ātman and Brahman seem different at the empirical level of reality, but this difference is only an illusion, and at the highest level of reality they are really identical.[149] The real self is Sat, "the Existent," that is, Atman/Brahman.[150][151][note 1] Whereas the difference between Atman and non-Atman is deemed self-evident, knowledge of the identity of Atman and Brahman is revealed by the shruti, especially the Upanishadic statement tat tvam asi.

Mahavakyas

According to Shankara, a large number of Upanishadic statements reveal the identity of Atman and Brahman. In the Advaita Vedanta tradition, four of those statements, the Mahavakyas, which are taken literal, in contrast to other statements, have a special importance in revealing this identity.[86][152] They are:

तत्त्वमसि, tat tvam asi, Chandogya VI.8.7. Traditionally rendered as "That Thou Art" (that

you are),[153][154][155] with tat in Ch.U.6.8.7 referring to sat, "the Existent"[156][19][157]); correctly translated as "That's how [thus] you are,"[153][155][158] with tat in Ch.U.6.12.3, its original location from where it was copied to other verses,[153] referring to "the very nature of all existence as permeated by [the finest essence]"[159][160] अहं ब्रह्मास्मि, aham brahmāsmi, Brhadāranyaka I.4.10, "I am Brahman," or "I am Divine." [161]

प्रज्ञानं ब्रह्म, prajñānam brahma, Aitareya V.3, "Prajñānam[[note 30](#)] is Brahman." [note 31] अयमात्मा ब्रह्म, ayamātmā brahma, Mandukya II, "This Atman is Brahman."

That you are

The longest chapter of Shankara's Upadesasahasri, chapter 18, "That Art Thou," is devoted to considerations on the insight "I am ever-free, the existent" (sat), and the identity expressed in Chandogya Upanishad 6.8.7 in the mahavakya (great sentence) "tat tvam asi", "that thou art." [164][165] In this statement, according to Shankara, tat refers to 'Sat,[165] "the Existent"[156][19][166][167] Existence, Being,[web 9] or Brahman,[168] the Real, the "Root of the world,"[165][note 32] the true essence or root or origin of everything that exists.[19][166][web 9] "Tvam" refers to one's real I, pratyagatman or inner Self,[169] the "direct Witness within everything,"[18] "free from caste, family, and purifying ceremonies,"[170] the essence, Atman, which the individual at the core is.[171][172] As Shankara states in the Upadesasahasri:

Up.I.174: "Through such sentences as "Thou art That" one knows one's own Atman, the Witness of all the internal organs." Up.I.18.190: "Through such sentences as "[Thou art] the Existent" [...] right knowledge concerning the inner Atman will become clearer." Up.I.18.193-194: "In the sentence "Thou art That" [...] [t]he word "That" means inner Atman." [173]

The statement "tat tvam asi" sheds the false notion that Atman is different from Brahman.[174] According to Nakamura, the non-duality of atman and Brahman "is a famous characteristic of Sankara's thought, but it was already taught by Sundarapandya"[175] (c.600 CE or earlier).[176] Shankara cites Sundarapandya in his comments to Brahma Sutra verse I.1.4:

When the metaphorical or false atman is non-existent, [the ideas of my] child, [my] body are sublated. Therefore, when it is realized that 'I am the existent Brahman, atman', how can any duty exist? [177]

From this, and a large number of other accordances, Nakamura concludes that Shankar was not an original thinker, but "a synthesizer of existing Advaita and the rejuvenator, as well as a defender, of ancient learning." [178]

Direct perception versus contemplation of the Mahavakyas

In the Upadesasahasri Shankara, Shankara is ambivalent on the need for meditation on the Upanishadic mahavakya. He states that "right knowledge arises at the moment of hearing,"[38] and rejects prasamcaksa or prasamkhyana meditation, that is, meditation

on the meaning of the sentences, and in Up.II.3 recommends *parisamkhyana*,[179] separating Atman from everything that is not Atman, that is, the sense-objects and sense-organs, and the pleasant and unpleasant things and merit and demerit connected with them.[180] Yet, Shankara then concludes with declaring that only Atman exists, stating that "all the sentences of the Upanishads concerning non-duality of Atman should be fully contemplated, should be contemplated." [181] As Mayeda states, "how they [*prasamcaksa* or *prasamkhyana* versus *parisamkhyana*] differ from each other in not known." [182]

*Prasamkhyana* was advocated by Mandana Misra,[183] the older contemporary of Shankara who was the most influential Advaitin until the 10th century.[35][184][note 9] "According to Mandana, the mahavakyas are incapable, by themselves, of bringing about brahmajñana. The Vedānta-vākyas convey an indirect knowledge which is made direct only by deep meditation (*prasamkhyana*). The latter is a continuous contemplation of the purport of the mahavakyas.[185] Vācaspati Miśra, a student of Mandana Misra, agreed with Mandana Misra, and their stance is defended by the Bhamati-school, founded by Vācaspati Miśra.[186] In contrast, the Vivarana school founded by Prakāśatman (c. 1200–1300)[187] follows Shankara closely, arguing that the mahavakyas are the direct cause of gaining knowledge.[188]

Shankara's insistence on direct knowledge as liberating also differs from the *asparśa yoga* described in Gaudapada's *Mandukyakārika* III.39-46.[189] In this practice of 'non-contact' (*a-sparśa*), the mind is controlled and brought to rest, and does not create "things" (appearances) after which it grasps; it becomes non-dual, free from the subject-[grasping]-object dualism.[190][52] Knowing that only Atman/Brahman is real, the creations of the mind are seen as false appearances (MK III.31-33). When the mind is brought to rest, it becomes or is Brahman (MK III.46).[189]

#### Renouncement of ritualism

In the *Upadesasahasri* Shankara discourages ritual worship such as oblations to Deva (God), because that assumes the Self within is different from Brahman.[note 33][note 34] The "doctrine of difference" is wrong, asserts Shankara, because, "he who knows the Brahman is one and he is another, does not know Brahman".[195][196] The false notion that Atman is different from Brahman[174] is connected with the novice's conviction that (*Upadesasaharsī* II.1.25)

...I am one [and] He is another; I am ignorant, experience pleasure and pain, am bound and a transmigrator [whereas] he is essentially different from me, the god not subject to transmigration. By worshipping Him with oblation, offerings, homage and the like through the [performance of] the actions prescribed for [my] class and stage of life, I wish to get out of the ocean of transmigratory existence. How am I he?[197]

Recognizing oneself as "the Existent-Brahman," which is mediated by scriptural teachings, is contrasted with the notion of "I act," which is mediated by relying on sense-perception and the like.[198] According to Shankara, the statement "Thou art That"

"remove[s] the delusion of a hearer,"[199] "so through sentences as "Thou art That" one knows one's own Atman, the witness of all internal organs,"[200] and not from any actions.[201][note 35] With this realization, the performance of rituals is prohibited, "since [the use of] rituals and their requisites is contradictory to the realization of the identity [of Atman] with the highest Atman." [203]

Philosophy: Reality/truth (Brahman, sat) and the world

The swan is an important motif in Advaita. The white colour of swan symbolises Sattva guṇa & the ability to discern Satya (Real, Eternal) from Mithya (Unreal, Changing), just as the mythical swan Paramahansa discerns milk from water.

Classical Advaita Vedānta states that all reality and everything in the experienced world has its root in Brahman, which is unchanging intelligent Consciousness.[4] To Advaitins, there is no duality between a Creator and the created universe.[4][204] All objects, all experiences, all matter, all consciousness, all awareness are somehow also this one fundamental reality Brahman.[4] Yet, the knowing self has various experiences of reality during the waking, dream and dreamless states,[205] and Advaita Vedānta acknowledges and admits that from the empirical perspective there are numerous distinctions.[206] Advaita explains this by postulating different levels of reality,[207][208] [209][205] and by its theory of errors (anirvacaniya khyati).[210][4]

Darśana (view) – central concerns

The ripple, Jivatman, is non-different from the water, Brahman.

Further information: Hindu philosophy

Vedānta is one of the six classical Hindu darśanas, the Indian traditions of religious philosophy and practice which accept the authority of the Vedas. The various schools of Vedanta aim to harmonise the diverging views presented in the Prasthantrayi, the Principal Upanishads,[211][212] along with the Brahma Sutras and the Bhagavad Gītā, offering an integrated body of textual interpretations and religious practices which aim at the attainment of moksha, release or liberation from transmigratory existence.[213][214] [note 36]

Rejection of samkhya-dualism

"Samkhya is not one of the systems of Indian philosophy. Samkhya is the philosophy of India!"

Gopinath Kaviraj[216]

The Brahma Sutras, the constituting text of the Vedanta-tradition, rejects the purusha-prakriti dualism of the samkhya-tradition,[20] and "much of the Brahmasutra appears to have been written to refute the perspective of the Samkhya school." [20] Samkhya postulates two independent primal principles, purusha (primal consciousness) and prakriti (nature, which includes both matter and cognition and emotions). In samkhya, prakriti consists of three qualities (Guṇas), which are in balance, until they come in contact with purusha and the equilibrium is disturbed. From this pradhana then evolves

the material universe, distinct from purusha, thereby postulating purusha as the efficient cause of all existence, and prakriti as its material cause or origin.[217]

While closely related to Samkhya,[218][20] the Advaita Vedānta tradition rejects this dualism, instead stating that Reality cannot evolve from an inert, consciousness- and intelligence-less principle or essence. Brahman, which is intelligent and consciousness, [20] is the sole Reality,[219][220] "that from which the origination, subsistence, and dissolution of this universe proceed,"[217] as stated in the second verse of the Brahman Sutras. In Samkhya, purusha is the efficient cause, and prakriti is the material cause: purusha causes prakriti to manifest as the natural world. Advaita, like all Vedānta schools, states that Brahman, consciousness, is both the efficient and the material cause, that from which the material universe evolves.[221] Yet, in the Brahmasutras Brahman is a dynamic force, while the Advaita-tradition regards Brahman as an "essentially unchanging and static reality,"[21] since Brahman changing into something else would mean that Brahman would not exist anymore, while a partial change would leave Brahman divided.[21]

#### Theoretical difficulties

By accepting that Brahman is the sole, unchanging reality, various theoretical difficulties arise which are not answered by the Brahmasutras, which asserts that the Upanishadic views have to be accepted due to their scriptural authority, "regardless of logical problems and philosophical inconsistencies." [21] Advaita and other Vedānta traditions face several problems, for which they offer different solutions.[222][219][220] According to Deutsch and Dalvi, "The basic problem of Vedānta [is] the relation between the plural, complex, changing phenomenal world and the Brahman in which it substantially subsists." [19] According to Mayeda, following the post-Shankara [20] predicate sat-cit-ananda, three problems emerge. First, how did Brahman, which is sat ('existence'), without any distinction, become manifold material universe? Second, how did Brahman, which is cit ('consciousness'), create the material world? Third, if Brahman is ananda ('bliss'), why did the empirical world of sufferings arise? The Brahma Sutras do not answer these philosophical queries, and later Vedāntins including Shankara had to resolve them.[222]

To solve these questions, Shankara introduced the concept of "Unevolved Name-and-Form," or primal matter corresponding to Prakriti, from which the world evolves,[223] coming close to Samkhya dualism.[224] Shankara's notion of "Unevolved Name-and-Form" was not adopted by the later Advaita tradition; instead, the later tradition turned avidya into a metaphysical principle, namely mulavidya or "root ignorance," a metaphysical substance which is the "primal material cause of the universe (upadana)."[225] In this view, Brahman alone is real, and the phenomenal world is an appearance (maya) or "an unreal manifestation (vivarta) of Brahman." [23] Prakasatmans (13th c.) defense of vivarta to explain the origin of the world, which declared phenomenal reality to be an illusion,[24] became the dominant explanation, with which the primacy of Atman/Brahman can be maintained.[219][220]

### Relation between jivatman and Atman/Brahman

A main question in all schools of Vedanta is the relation between the individual self (jiva) and Atman/Brahman.[226] As Shankara and his followers regard Atman/Brahman to be the ultimate Real, jivanatman is "ultimately [to be] of the nature of Atman/Brahman." [219] [6] This truth is established from a literal reading of selected parts[86] of the oldest Principal Upanishads and Brahma Sutras, and is also found in parts of the Bhagavad Gitā and numerous other Hindu texts,[4] and is regarded to be self-evident.[134][note 37] Great effort is made to show the correctness of this reading, and its compatibility with reason and experience, by criticizing other systems of thought.[134] Vidya, correct knowledge or understanding of the identity of jivan-ātman and Brahman, destroys or makes null avidya ('false knowledge'), and results in liberation.[228][note 38]

### Three levels of Reality/truth

See also: Three Bodies Doctrine (Vedanta) and Two truths doctrine

Shankara proposes three levels of reality, using sublation as the ontological criterion: [207][208][209]

Pāramārthika (paramartha, absolute), the Reality that is metaphysically true and ontologically accurate. It is the state of experiencing that "which is absolutely real and into which both other reality levels can be resolved". This reality is the highest; it can't be sublated (assimilated) by any other.[207][229] Ultimate reality only consists of Brahman. Everything else is like a dream.[230]

Vyāvahārika (vyavahara), or samvriti-saya,[231] consisting of the empirical or pragmatical reality. It is ever changing over time, thus empirically true at a given time and context but not metaphysically true. It is "our world of experience, the phenomenal world that we handle every day when we are awake". It is the level in which both jiva (living creatures or individual Selves) and Iswara are true; here, the material world is also true but this is incomplete reality and is sublatale.[229][232] Vyāvahārika reality results from superimposing ignorance on Brahman, like seeing a snake instead of a rope.[230] Prātibhāsika (pratibhasika, apparent reality, unreality), "reality based on imagination alone". It is the level of experience in which the mind constructs its own reality. Well-known examples of pratibhasika is the imaginary reality such as the "roaring of a lion" fabricated in dreams during one's sleep, and the perception of a rope in the dark as being a snake.[229][233][234]

Absolute and relative reality are valid and true in their respective contexts, but only from their respective particular perspectives.[205][206][235] John Grimes explains this Advaita doctrine of absolute and relative truth with the example of light and darkness. [206] From the sun's perspective, it neither rises nor sets, there is no darkness, and "all is light". From the perspective of a person on earth, sun does rise and set, there is both light and darkness, not "all is light", there are relative shades of light and darkness. Both are valid realities and truths, given their perspectives. Yet, they are contradictory. What is true from one point of view, states Grimes, is not from another. To Advaita Vedānta, this does not mean there are two truths and two realities, but it only means that the same one Reality and one Truth is explained or experienced from two different perspectives.[206][236]

As they developed these theories, Advaita Vedānta scholars were influenced by some ideas from the Nyaya, Samkhya and Yoga schools of Hindu philosophy.[237][209] These theories have not enjoyed universal consensus among Advaitins, and various competing ontological interpretations have flowered within the Advaita tradition.[4][238][note 39]

Pāramārthika - Sat (True Reality)

Ātman

Main article: Ātman (Hinduism)

See also: Samadhi, Buddha-nature, Sunyata, and Choiceless awareness

Ātman (IAST: ātman, Sanskrit: आत्मन्) is the "real self"[239][240][241][242][note 40] or "essence"[web 11][note 41] of the individual. It is caitanya, Pure Consciousness,[243] a consciousness, states Sthaneshwar Timalsina, that is "self-revealed, self-evident and self-aware (svaprakashata),"[242] and, states Payne, "in some way permanent, eternal, absolute or unchanging." [note 41] It is self-existent awareness, limitless and non-dual.[78] It is "a stable subjectivity, or a unity of consciousness through all the specific states of individuated phenomenality." [244] Ātman, states Eliot Deutsch, is the "pure, undifferentiated, supreme power of awareness", it is more than thought, it is a state of being, that which is conscious and transcends subject-object divisions and momentariness.[245] According to Ram-Prasad, "it" is not an object, but "the irreducible essence of being [as] subjectivity, rather than an objective self with the quality of consciousness." [246]

According to Shankara, it is self-evident and "a matter not requiring any proof" that Atman, the 'I', is 'as different as light is from darkness' from non-Atman, the 'you' or 'that', the material world whose characteristics are mistakenly superimposed on Atman, resulting in notions as "I am this" and "This is mine." [247] One's real self is not the constantly changing body, not the desires, not the emotions, not the ego, nor the dualistic mind,[248][249][250] but the introspective, inwardly self-conscious "on-looker" (saksi),[251] which is in reality completely disconnected from the non-Atman.[247]

The jivatman or individual self is a mere reflection of singular Atman in a multitude of apparent individual bodies.[22] It is "not an individual subject of consciousness," [244] but the same in each person and identical to the universal eternal Brahman,[79] a term used interchangeably with Atman.[252]

Atman is often translated as soul,[note 42] though the two concepts differ significantly, since "soul" includes mental activities, whereas "Atman" solely refers to detached witness-consciousness.

Three states of consciousness and Turiya

Advaita posits three states of consciousness, namely waking (jagrat), dreaming (svapna), deep sleep (suṣupti), which are empirically experienced by human beings, [253][254] and correspond to the Three Bodies Doctrine:[255]



The first state is the waking state, in which we are aware of our daily world.[256] This is the gross body.

The second state is the dreaming mind. This is the subtle body.[256]

The third state is the state of deep sleep. This is the causal body.[256]

Advaita also posits "the fourth," Turiya, which some describe as pure consciousness, the background that underlies and transcends these three common states of consciousness.[web 12][web 13] Turiya is the state of liberation, where states Advaita school, one experiences the infinite (ananta) and non-different (advaita/abheda), that is free from the dualistic experience, the state in which ajativada, non-origination, is apprehended.[257] According to Candradhara Sarma, Turiya state is where the foundational Self is realized, it is measureless, neither cause nor effect, all pervading, without suffering, blissful, changeless, self-luminous,[note 5] real, immanent in all things and transcendent.[258] Those who have experienced the Turiya stage of self-consciousness have reached the pure awareness of their own non-dual Self as one with everyone and everything, for them the knowledge, the knower, the known becomes one, they are the Jivanmukta.[259][260][261][262][263]

Advaita traces the foundation of this ontological theory in more ancient Sanskrit texts.[264] For example, chapters 8.7 through 8.12 of Chandogya Upanishad discuss the "four states of consciousness" as awake, dream-filled sleep, deep sleep, and beyond deep sleep.[264][265] One of the earliest mentions of Turiya, in the Hindu scriptures, occurs in verse 5.14.3 of the Brihadaranyaka Upanishad.[note 43] The idea is also discussed in other early Upanishads.[266]

Svayam prakāśa (self-luminosity)

Brahma Jnanavali Mala, attributed to Adi Shankara:[web 14]

6. I am the indwelling consciousness, I am calm (free from all agitation), I am beyond prakriti (maya), I am of the nature of eternal bliss, I am the very Self, indestructible and changeless.

14. I am a mass of awareness and of consciousness. I am not a doer nor an experiencer. I am the very Self, indestructible and changeless.

Manisha Panchakam, attributed to Adi Shankara:[web 15]

Main article: Prakāśa

See also: Svasaṃvedana

In the Advaita tradition, consciousness is svayam prakāśa, "self-luminous,"[4][267][note 5] which means that "self is pure awareness by nature." [268] According to Dasgupta, it is "the most fundamental concept of the Vedanta." [269] According to T. R. V. Murti, the Vedanta concept is explained as follows:

The point to be reached is a foundational consciousness that is unconditional, self-

evident, and immediate (svayam-prakāśa). It is that to which everything is presented, but is itself no presentation, that which knows all, but is itself no object. The self should not be confused with the contents and states which it enjoys and manipulates. If we have to give an account of it, we can describe it only as what it is not, for any positive description of it would be possible only if it could be made an object of observation, which from the nature of the case it is not. We "know" it only as we withdraw ourselves from the body with which we happen to be identified, in this transition.[270][note 44]

According to Jonardon Ganeri, the concept was introduced by the Buddhist philosopher Dignāga (c.480–c.540 CE), and accepted by the Vedānta tradition;[268] according to Zhihua Yao, the concept has older roots in the Mahasanghika school.[271]

Brahman

Main articles: Brahman and Satcitananda

According to Advaita Vedānta, Brahman is the true Self, consciousness, awareness, intelligent, possessed with will, and the only Reality (Sat).[77][272][273][note 45] Brahman is Paramarthika Satyam, "Absolute Truth"[274] or absolute Real.[275] It is That which is unborn and unchanging,[272][276] and immortal.[note 7] Other than Brahman, everything else, including the universe, material objects and individuals, are ever-changing and therefore maya. Brahman is "not sublatale",[77] which means it cannot be superseded by a still higher reality:[277]

the true Self, pure consciousness [...] the only Reality (sat), since It is untinged by difference, the mark of ignorance, and since It is the one thing that is not sublatale". [77]

In Advaita, Brahman is the substrate and cause of all changes.[272][276] Refuting samkhya, which considers pradhana or prakriti the material cause (primal matter) and purusha the efficient cause,[278] in Advaita Vedānta Brahman is considered to be the material cause[note 46] and the efficient cause[note 47] of all that exists.[279][280][281] The Brahma Sūtras I.1.2 state that Brahman is:

...that from which the origination, subsistence, and dissolution of this universe proceed. [282][note 48]

Advaita's Upanishadic roots state Brahman's qualities[note 49] to be Sat-cit-ānanda, [284][285][286] "true being-consciousness-bliss,"[286][287] or "Eternal Bliss Consciousness".[288][note 50] A distinction is made between nirguna Brahman, formless Brahman, and saguna Brahman, Brahman with form, that is, Ishvara, God. Nirguna Brahman is undescrivable, and the Upanishadic neti neti ('not this, not that' or 'neither this, nor that') negates all conceptualizations of Brahman.[85][289]

Vyāvahārika (conventional reality) – Avidyā and Māyā

Avidyā (ignorance)

Avidyā is a central tenet of Shankara's Advaita, and became the main target of

Ramanuja's criticism of Shankara.[290][291] In Shankara's view, avidyā is adhyasa, "the superimposition of the qualities of one thing upon another." [292] As Shankara explains in the Adhyasa-bhasya, the introduction to the Brahmasutrabhasya:

Owing to an absence of discrimination, there continues a natural human behaviour in the form of 'I am this' or 'This is mine'; this is avidya. It is a superimposition of the attributes of one thing on another. The ascertainment of the nature of the real entity by separating the superimposed thing from it is vidya (knowledge, illumination).

Due to avidya, we're steeped in loka drsti, the empirical view.[293] From the beginning we only perceive the empirical world of multiplicity, taking it to be the only and true reality.[293][294] Due to avidyā there is ignorance, or nescience, of the real Self, Atman/Brahman, mistakenly identifying the Self with the body-mind complex.[web 16] With parmartha drsti ignorance is removed and vidya is acquired, and the Real, distinctionless Brahman is perceived as the True reality.[293]

The notion of avidyā and its relationship to Brahman creates a crucial philosophical issue within Advaita Vedānta thought: how can avidyā appear in Brahman, since Brahman is pure consciousness?[295] For Shankara, avidya is a perceptual or psychological error.[225] According to Satchidanandendra Saraswati, for Shankara "avidya is only a technical name to denote the natural tendency of the human mind that is engaged in the act of superimposition." [296] The later tradition diverged from Shankara by turning avidya into a metaphysical principle, namely mulavidya or "root ignorance," a metaphysical substance which is the "primal material cause of the universe (upadana)," thereby setting aside Shankara's 'Unevolved Name-and-Form' as the explanation for the existence of materiality.[225][297] According to Mayeda, "[i]n order to save monism, they characterized avidya as indefinable as real or unreal (sadasadbhyam anirvacanya), belonging neither to the category of being nor to that of non-being." [225] In the 20th century, this theory of mulavidya became a point of strong contention among Advaita Vedantins, with Satchidanandendra Saraswati arguing that Padmapada and Prakasatman had misconstrued Shankara's stance.[298]

Shankara did not give a 'location' of avidya, giving precedence to the removal of ignorance.[299][note 51] Sengaku Mayeda writes, in his commentary and translation of Adi Shankara's Upadesasahasri:

Certainly the most crucial problem which Sankara left for his followers is that of avidyā. If the concept is logically analysed, it would lead the Vedanta philosophy toward dualism or nihilism and uproot its fundamental position.[300]

The later Advaita-tradition diverged from Shankara, trying to determinate a locus of avidya,[301] with the Bhamati-school locating avidya in the jiva c.q. prakriti, while the Vivarana-school locates it in Brahman.[302][301]

Māyā (appearance)

In Advaita Vedanta, the perceived empirical world, "including people and other existence," is Māyā, "appearance." [303][304] Jiva, conditioned by the human mind, is subjected to experiences of a subjective nature, and misunderstands and interprets the physical, changing world as the sole and final reality. [303] Due to avidya, we take the phenomenal world to be the final reality, [web 16] while in Reality only Sat ( True Reality, Brahman) is Real and unchanging. [305]

While Shankara took a realistic stance, and his explanations are "remote from any connotation of illusion," the 13th century scholar Prakasatman, founder of the influential Vivarana school, introduced the notion that the world is illusory. [24][219][220] According to Hacker, maya is not a prominent theme for Shankara, in contrast to the later Advaita tradition, and "the word maya has for [Shankara] hardly any terminological weight." [306]

Five koshas (sheaths)

Due to avidya, atman is covered by koshas (sheaths or bodies), which hide man's true nature. According to the Taittiriya Upanishad, the Atman is covered by five koshas, usually rendered "sheath". [307] They are often visualized like the layers of an onion. [308] From gross to fine the five sheaths are:

Annamaya kosha, physical/food sheath

Pranamaya kosha, life-force sheath

Manomaya kosha, mental sheath

Vijnanamaya kosha, discernment/wisdom sheath

Anandamaya kosha, bliss sheath (Ananda)

Parinamavada and vivartavada - causality and change

See also: Satkāryavāda, Ajativada, and Vivartavada

Cause and effect are an important topic in all schools of Vedanta. [note 52] Two sorts of causes are recognised, namely Nimitta kāraṇa, the efficient cause, that which causes the existence of the universe, and Upādāna kāraṇa, the material cause, that from which the matter of this universe comes. [310] All schools of Vedānta agree that Brahman is both the material and the efficient cause, and all subscribe to the theory of Satkāryavāda, [web 18] which means that the effect is pre-existent in the cause. [23][note 53]

There are different views on the origination of the empirical world from Brahman. All commentators "agree that Brahman is the cause of the world," but disagree on how exactly Brahman is the cause of the world. [23] According to Nicholson, "Mediaeval Vedantins distinguished two basic positions." Parinamavada is the idea that the world is a real transformation (parinama) of Brahman. [23] Vivartavada is the idea that

the world is merely an unreal manifestation (vivarta) of Brahman. Vivartavada states that although Brahman appears to undergo a transformation, in fact no real change takes place. The myriad of beings are unreal manifestation, as the only real being is Brahman, that ultimate reality which is unborn, unchanging, and entirely without parts. [23]

20th verse of Brahmajnanavalimala, attributed to Shankara:

ब्रह्म सत्यं जगन्मिथ्या  
जीवो ब्रह्मैव नापरः

Brahman is real, the world is an illusion  
Brahman and Jiva are not different.

Brahmajnanavalimala 1.20[web 20]

The Brahma Sutras, the ancient Vedantins, most sub-schools of Vedānta,[23][web 18] as well as Samkhya argue for parinamavada.[web 18] The "most visible advocates of Vivartavada," states Nicholson, are the Advaitins, the followers of Shankara.[23] "Although the world can be described as conventionally real", adds Nicholson, "the Advaitins claim that all of Brahman's effects must ultimately be acknowledged as unreal before the individual self can be liberated".[web 18][note 54]

Yet, Adi Shankara himself most likely explained causality through parinamavada.[web 18][23][24][312] In Shankara's works "Brahman constitutes the basic essence (svabhava) of the universe (BS Bh 3.2.21) and as such the universe cannot be thought of as distinct from it (BS Bh 2.1.14)." In Shankara's view, then, "The world is real, but only in so far as its existence is seen as totally dependent upon Brahman." [312]

Shankara introduced the concept of "Unevolved Name-and-Form," or primal matter corresponding to Prakriti, from which the world evolves,[223] but this concept was not adopted by the later Advaita tradition.[24] Vivartavada became the dominant explanation, with which the primacy of Atman/Brahman can be maintained.[219][220] Scholars such as Hajime Nakamura and Paul Hacker already noted that Adi Shankara did not advocate Vivartavada, and his explanations are "remote from any connotation of illusion".[24][note 55]

Manisha Panchakam, attributed to Adi Shankara:[web 21]

2. I am Brahman (pure consciousness). It is pure consciousness that appears as this universe.

It was the 13th century scholar Prakasatman, who founded the influential Vivarana school, who gave a definition to vivarta, introducing the notion that the world is illusory. It is Prakasatman's theory that is sometimes misunderstood as Adi Shankara's position. [24] Andrew Nicholson concurs with Hacker and other scholars, adding that the vivarta-vada isn't Shankara's theory, that Shankara's ideas appear closer to parinama-vada, and the vivarta explanation likely emerged gradually in Advaita subschool later.[web 18] [note 56]

## Ethics

Some claim, states Deutsch, "that Advaita turns its back on all theoretical and practical considerations of morality and, if not unethical, is at least 'a-ethical' in character".[315] However, Deutsch adds, ethics does have a firm place in this philosophy. Its ideology is permeated with ethics and value questions enter into every metaphysical and epistemological analysis, and it considers "an independent, separate treatment of ethics are unnecessary".[315][316] According to Advaita Vedānta, states Deutsch, there cannot be "any absolute moral laws, principles or duties", instead in its axiological view Atman is "beyond good and evil", and all values result from self-knowledge of the reality of "distinctionless Oneness" of one's real self, every other being and all manifestations of Brahman.[317] Advaitin ethics includes lack of craving, lack of dual distinctions between one's own Self and another being's, good and just Karma.[318]

The values and ethics in Advaita Vedānta emanate from what it views as inherent in the state of liberating self-knowledge. This state, according to Rambachan, includes and leads to the understanding that "the self is the self of all, the knower of self sees the self in all beings and all beings in the self." [80] Such knowledge and understanding of the indivisibility of one's and other's Atman, Advaitins believe leads to "a deeper identity and affinity with all". It does not alienate or separate an Advaitin from his or her community, rather awakens "the truth of life's unity and interrelatedness". [80] These ideas are exemplified in the Isha Upanishad – a sruti for Advaita, as follows:

One who sees all beings in the self alone, and the self of all beings,  
feels no hatred by virtue of that understanding.  
For the seer of oneness, who knows all beings to be the self,  
where is delusion and sorrow?

—Isha Upanishad 6–7, Translated by A Rambachan[319]

Adi Shankara, in verse 1.25 to 1.26 of his Upadeśasāhasrī, asserts that the Self-knowledge is understood and realized when one's mind is purified by the observation of Yamas (ethical precepts) such as Ahimsa (non-violence, abstinence from injuring others in body, mind and thoughts), Satya (truth, abstinence from falsehood), Asteya (abstinence from theft), Aparigraha (abstinence from possessiveness and craving) and a simple life of meditation and reflection.[320] Rituals and rites can help focus and prepare the mind for the journey to Self-knowledge,[321] but can be abandoned when moving on to "hearing, reflection, and meditation on the Upanishads." [322]

Elsewhere, in verses 1.26–1.28, the Advaita text Upadesasahasri states the ethical premise of equality of all beings. Any Bheda (discrimination), states Shankara, based on class or caste or parentage is a mark of inner error and lack of liberating knowledge. [323] This text states that the fully liberated person understands and practices the ethics of non-difference.[323]

One, who is eager to realize this highest truth spoken of in the Sruti, should rise above the fivefold form of desire: for a son, for wealth, for this world and the next, and are the

outcome of a false reference to the Self of Varna (castes, colors, classes) and orders of life. These references are contradictory to right knowledge, and reasons are given by the Śrutis regarding the prohibition of the acceptance of difference. For when the knowledge that the one non-dual Atman (Self) is beyond phenomenal existence is generated by the scriptures and reasoning, there cannot exist a knowledge side by side that is contradictory or contrary to it.

—Adi Shankara, Upadesha Sahasri 1.44, [324][note 57]

Texts

The Upanishads, the Bhagavad Gitā and Brahma Sutras are the central texts of the Advaita Vedānta tradition, lending authority to the doctrines about the identity of Atman and Brahman and their changeless nature.[6][325]

Adi Shankara gave a nondualist interpretation of these texts in his commentaries. Adi Shankara's Bhashya (commentaries) have become central texts in the Advaita Vedānta philosophy, but are one among many ancient and medieval manuscripts available or accepted in this tradition.[32] The subsequent Advaita tradition has further elaborated on these śruti and commentaries. Adi Shankara is also credited for the famous text Nirvana Shatakam.

Prasthanatrayi

The Vedānta tradition provides exegeses of the Upanishads, the Brahma Sutras, and the Bhagavadgita, collectively called the Prasthanatrayi, literally, three sources.[326][6][325]

The Upanishads,[note 58] or Śruti prasthāna; considered the Śruti (Vedic scriptures) foundation of Vedānta.[note 59][214][329][330] Most scholars, states Eliot Deutsch, are convinced that the Śruti in general, and the Upanishads in particular, express "a very rich diversity" of ideas, with the early Upanishads such as Brihadaranyaka Upanishad and Chandogya Upanishad being more readily amenable to Advaita Vedānta school's interpretation than the middle or later Upanishads.[331][332] In addition to the oldest Upanishads, states Williams, the Sannyasa Upanishads group composed in pre-Shankara times "express a decidedly Advaita outlook".[333]

The Brahma Sutras, or Nyaya prasthana / Yukti prasthana; considered the reason-based foundation of Vedānta. The Brahma Sutras attempted to synthesize the teachings of the Upanishads. The diversity in the teachings of the Upanishads necessitated the systematization of these teachings. The only extant version of this synthesis is the Brahma Sutras of Badarayana. Like the Upanishads, Brahma Sutras is also an aphoristic text, and can be interpreted as a non-theistic Advaita Vedānta text or as a theistic Dvaita Vedānta text. This has led, states Stephen Phillips, to its varying interpretations by scholars of various sub-schools of Vedānta.[334] The Brahmasutra is considered by the Advaita school as the Nyaya Prasthana (canonical base for reasoning).[335]

The Bhagavad Gitā, or Smṛiti prasthāna; considered the Smṛiti (remembered tradition) foundation of Vedānta.[335] It has been widely studied by Advaita scholars, including a

commentary by Adi Shankara.[139][336]

#### Textual authority

The Advaita Vedānta tradition considers the knowledge claims in the Vedas to be the crucial part of the Vedas, not its karma-kanda (ritual injunctions).[6] The knowledge claims about self being identical to the nature of Atman/Brahman are found in the Upanishads, which Advaita Vedānta has regarded as "errorless revealed truth." [6] Nevertheless, states Koller, Advaita Vedantins did not entirely rely on revelation, but critically examined their teachings using reason and experience, and this led them to investigate and critique competing theories.[6]

Advaita Vedānta, like all orthodox schools of Hindu philosophy, accepts as an epistemic premise that Śruti (Vedic literature) is a reliable source of knowledge.[214][329][330] The Śruti includes the four Vedas including its four layers of embedded texts – the Samhitas, the Brahmanas, the Aranyakas and the early Upanishads.[337] Of these, the Upanishads are the most referred to texts in the Advaita school.

The possibility of different interpretations of the Vedic literature, states Arvind Sharma, was recognized by ancient Indian scholars.[338][336] The Brahmasutra (also called Vedānta Sutra, composed in 1st millennium BCE) accepted this in verse 1.1.4 and asserts the need for the Upanishadic teachings to be understood not in piecemeal cherrypicked basis, rather in a unified way wherein the ideas in the Vedic texts are harmonized with other means of knowledge such as perception, inference and remaining pramanas.[338][335] This theme has been central to the Advaita school, making the Brahmasutra as a common reference and a consolidated textual authority for Advaita.[338][339]

The Bhagavad Gitā, similarly in parts can be interpreted to be a monist Advaita text, and in other parts as theistic Dvaita text. It too has been widely studied by Advaita scholars, including a commentary by Adi Shankara.[139][336]

#### Other texts

A large number of texts are attributed to Shankara; of these texts, the Brahma Sutra Bhasya (commentary on the Brahma Sutras), the commentaries on the principal Upanishads, and the Upadesasahasri are considered genuine and stand out.[citation needed]

Post-Shankara Advaita saw the composition of both scholarly commentaries and treatises, as well as, from late mediaeval times (14th century) on, popular works and compositions which incorporate Yoga ideas. These include notable texts mistakenly attributed to Shankara, such as the Vivekachudamani, Atma bodha, and Aparokshanubhuti; and other texts like Advaita Bodha Deepika and Dṛg-Dṛśya-Viveka. Texts which influenced the Advaita tradition include the Avadhuta Gita, the Yoga Vasistha, and the Yoga Yajnavalkya.[citation needed]

#### Sampradaya and Smarta tradition



Monastic order - Mathas

See also: Dashanami Sampradaya

(Vidyashankara temple) at Sringeri Sharada Peetham, Shringeri

Advaita Vedānta is not just a philosophical system, but also a tradition of monastic renunciation. Philosophy and renunciation are closely related:[web 22]

Most of the notable authors in the advaita tradition were members of the sannyasa tradition, and both sides of the tradition share the same values, attitudes and metaphysics.[web 22]

According to tradition, around 740 AD Gaudapada founded Shri Gaudapadacharya Math[[note 60](#)], also known as Kavalē maṭha. It is located in Kavale, Ponda, Goa,[[web 23](#)] and is the oldest matha of the South Indian Saraswat Brahmins.[[340](#)][[web 24](#)]

Shankara, himself considered to be an incarnation of Shiva,[[web 22](#)] is credited with establishing the Dashanami Sampradaya, organizing a section of the Ekaṇḍī monks under an umbrella grouping of ten names.[[web 22](#)] Several Hindu monastic and Ekaṇḍī traditions, however, remained outside the organisation of the Dasanāmīs.[[341](#)][[342](#)][[343](#)]

Sankara is said to have organised the Hindu monks of these ten sects or names under four Maṭhas (Sanskrit: मठ) (monasteries), called the Amnaya Mathas, with the headquarters at Dvārakā in the West, Jagannatha Puri in the East, Sringeri in the South and Badrikashrama in the North.[[web 22](#)] According to tradition, each math was first headed by one of his four main disciples, and the tradition continues since then. Yet, according to Paul Hacker, no mention of the mathas can be found before the 14th century CE.[[344](#)] Until the 15th century, the timespan of the directors of Sringeri Math are unrealistically long, spanning 60+ and even 105 years. After 1386, the timespans become much shorter.[[345](#)] According to Hacker, these mathas may have originated as late as the 14th century, to propagate Shankara's view of Advaita.[[346](#)][[note 61](#)][[note 62](#)] According to another tradition in Kerala, after Sankara's samadhi at Vadakkunnathan Temple, his disciples founded four mathas in Thrissur, namely Naduvil Madhom, Thekke Madhom, Idayil Madhom and Vadakke Madhom.

Monks of these ten orders differ in part in their beliefs and practices, and a section of them is not considered to be restricted to specific changes attributed to Shankara. While the dasanāmīs associated with the Sankara maths follow the procedures attributed to Adi Śankara, some of these orders remained partly or fully independent in their belief and practices; and outside the official control of the Sankara maths. The advaita sampradaya is not a Saiva sect,[[web 22](#)][[350](#)] despite the historical links with Shaivism. [[note 63](#)] Nevertheless, contemporary Sankaracaryas have more influence among Saiva communities than among Vaisnava communities.[[web 22](#)]

## Smarta Tradition

Main article: Smarta Tradition

The Smarta tradition of Hinduism is a synthesis of various strands of Indian religious thought and practice, which developed with the Hindu synthesis, dating back to the early first century CE.[note 64] It is particularly found in south and west India, and reveres all Hindu divinities as a step in their spiritual pursuit.[352][353][354] Their worship practice is called Panchayatana puja.[355][352] The worship symbolically consists of five deities: Shiva, Vishnu, Devi or Durga, Surya and an Ishta Devata or any personal god of devotee's preference.[353][356]

In the Smarta tradition, Advaita Vedānta ideas combined with bhakti are its foundation. Adi Shankara is regarded as the greatest teacher[354] and reformer of the Smarta.[357] According to Alf Hiltebeitel, Shankara's Advaita Vedānta and practices became the doctrinal unifier of previously conflicting practices with the smarta tradition.[note 65]

Philosophically, the Smarta tradition emphasizes that all images and statues (murti), or just five marks or any anicons on the ground, are visibly convenient icons of spirituality saguna Brahman.[359][355] The multiple icons are seen as multiple representations of the same idea, rather than as distinct beings. These serve as a step and means to realizing the abstract Ultimate Reality called nirguna Brahman. The ultimate goal in this practice is to transition past the use of icons, then follow a philosophical and meditative path to understanding the oneness of Atman (Self) and Brahman – as "That art Thou". [359][360]

## Buddhist influences on Advaita Vedānta

Main article: Buddhist philosophy

Further information: Buddhist influences on Advaita Vedanta

Similarities with Buddhism

Advaita Vedānta and other schools of Hindu philosophy share numerous terminology, doctrines, and dialectical techniques with Buddhism.[361][362] According to a 1918 paper by the Buddhist scholar O. Rozenberg, "a precise differentiation between Brahmanism and Buddhism is impossible to draw." [361] T. R. V. Murti notices that "the ultimate goal" of Vedānta, Sāṃkhya, and Mahāyāna Buddhism is "remarkably similar"; while Advaita Vedānta postulates a "foundational self", according to Murti "Mahāyāna Buddhism implicitly affirms the existence of a deep underlying reality behind all empirical manifestations in its conception of śūnyatā (the indeterminate, the void), or vijñapti-mātra (consciousness only), or tathātā (thatness), or dhārmata (noumenal reality)."[270] According to Frank Whaling, the similarities between Advaita Vedānta and Buddhism are not limited to the terminology and some doctrines, but also includes practice. The monastic practices and monk tradition in Advaita Vedānta are similar to those found in Buddhism.[363]

## Mahāyāna philosophy

The influence of Mahāyāna Buddhism on Advaita Vedānta has been significant.[363] [364] Sharma points out that the early commentators on the Brahma Sūtras were all

realists, or pantheist realists. He states that they were influenced by Buddhism, particularly during the 5th–6th centuries CE with the development of the Yogācāra school of Buddhist philosophy.[365] Von Glasenapp states that there was a mutual influence between Vedānta and Buddhism.[note 66] S. N. Dasgupta and Mohanta suggest that Buddhism and Advaita Vedānta represent "different phases of development of the same non-dualistic metaphysics from the Upanishadic period to the time of Śaṅkara." [366][note 67]

The influence of Buddhist doctrines on Gauḍapāda has been a vexed question.[369] [370] Modern scholarship generally accepts that Gauḍapāda was influenced by Buddhism, at least in terms of using Buddhist terminology to explain his ideas, but adds that Gauḍapāda was a Vedantin and not a Buddhist.[369] Ādi Śaṅkara, states Natalia Isaeva, incorporated "into his own system a Buddhist notion of māyā which had not been minutely elaborated in the Upanishads".[361] According to Mudgal, Śaṅkara's Advaita view and Nāgārjuna's Mādhyamaka view of ultimate reality are compatible because they are both transcendental, indescribable, non-dual and only arrived at through a via negativa or neti neti. Mudgal concludes therefore that "the difference between Śūnyavāda philosophy of Buddhism and Advaita philosophy of Hinduism may be a matter of emphasis, not of kind".[371] Similarly, there are many points of contact between the Buddhist Yogācāra school and Śaṅkara's Advaita tradition.[372] According to S. N. Dasgupta,

Śaṅkara and his followers borrowed much of their dialectic form of criticism from the Buddhists. His Brahman was very much like the śūnya of Nāgārjuna [...] The debts of Śaṅkara to the self-luminosity[note 5] of the Vijñānavāda Buddhism can hardly be overestimated. There seems to be much truth in the accusations against Śaṅkara by Vijñāna Bhikṣu and others that he was a hidden Buddhist himself. I am led to think that Śaṅkara's philosophy is largely a compound of Vijñānavāda and Śūnyavāda Buddhism with the Upanishadic notion of the permanence of self superadded.[373]

#### Differences from Buddhism

The Advaita Vedānta tradition has historically rejected accusations of crypto-Buddhism highlighting their respective views on Ātman, Anattā, and Brahman.[374] Yet, some early Buddhist texts (1st millennium CE), such as the Mahāyāna Buddhist scriptures Tathāgatagarbha Sūtras suggest "self-like" concepts, variously called Tathāgatagarbha or "Buddha nature".[375][376] In modern era studies, scholars such as Wayman state that these "self-like" concepts are neither self nor sentient being, nor individual soul, nor personality.[377][378] Some scholars posit that the Tathāgatagarbha Sūtras were written to promote Buddhism to non-Buddhists.[379][380][381]

The epistemological foundations of Buddhism and Advaita Vedānta are different. Buddhism accepts two valid means to reliable and correct knowledge—perception and inference, while Advaita Vedānta accepts six (described elsewhere in this article).[124] [382][383] However, some Buddhists in history, have argued that Buddhist scriptures are a reliable source of spiritual knowledge, corresponding to Advaita's Śabda pramāṇa,

however Buddhists have treated their scriptures as a form of inference method.[384]

Advaita Vedānta posits a substance ontology, an ontology which holds that underlying the change and impermanence of empirical reality is an unchanging and permanent absolute reality, like an eternal substance it calls Ātman/Brahman.[385] In its substance ontology, as like other philosophies, there exist a universal, particulars, and specific properties, and it is the interaction of particulars that create events and processes.[386] In contrast, Buddhism posits a process ontology, also called as "event ontology".[387] [386] According to Buddhist philosophy, particularly after the rise of ancient Mahāyāna Buddhist scholarship, the concept of impermanence (anicca) is understood as one of the three marks of existence (trilakṣaṇa):[388] there is neither empirical nor absolute permanent reality, because all phenomena are characterized by their lack of a solid and independent existence (svabhāva), and ontology can be explained as a process.[387] [389][note 68]

In Buddhist ontology, there is a system of dependent origination and interdependent phenomena (pratītya-samutpāda) but no stable persistent identities, neither eternal universals nor particulars.[388] In Buddhism, thoughts and memories are mental constructions and fluid processes (skandhā) without a real observer, personal agent, or cognizer (anattā).[388] By contrast, in Advaita Vedānta and the other orthodox schools of Hinduism, the eternal, unchanging ultimate self (ātman) identical with Brahman is understood as the real observer, personal agent, and cognizer.[391] However, the historical Buddha considered this Brahmanical belief to be one of the six wrong views about the self; in fact, Buddha held that attachment to the appearance of a permanent self in this world of change is the cause of suffering (duḥkha), and the main obstacle to the attainment of spiritual liberation (mokṣa).[388]

Criticisms of concurring Hindu schools

Some Hindu scholars have criticized Advaita Vedānta for its notion of māyā and non-theistic doctrinal similarities with Buddhism,[392][363] sometimes referring to the Advaita tradition as Māyāvāda.[393]

Bhāskara, a Hindu philosopher of the Bhedabheda Vedānta school (9th century CE), accused Śaṅkara's Advaita tradition as "this despicable broken down Māyāvāda that has been chanted by the Mahāyāna Buddhists", characterizing it as a school that is undermining the ritual duties set in Vedic orthodoxy.[363]

Rāmāṇuja, a Hindu saint and founder of the Vishishtadvaita Vedānta school (12th century CE), similarly accused Ādi Śaṅkara of being a Prachanna Bauddha, that is, a "crypto-Buddhist",[394] and someone who was undermining the theistic Bhakti-oriented devotionalism.[363]

Relationship with other traditions

The Advaita Vedānta ideas, particularly of 8th century Adi Shankara, were challenged by theistic Vedānta philosophies that emerged centuries later, such as the 11th-century

Vishishtadvaita (qualified nondualism) of Ramanuja, and the 14th-century Dvaita (theistic dualism) of Madhvacharya.[395] Their application of Vedānta philosophy to ground their faith turned Vedānta into a major factor in India's religious landscape.[396]

### Vishishtadvaita

Main article: Vishishtadvaita

Ramanuja's Vishishtadvaita school and Shankara's Advaita school are both nondualism Vedānta schools,[397][398] both are premised on the assumption that all Selves can hope for and achieve the state of blissful liberation; in contrast, Madhvacharya and his Dvaita subschool of Vedānta believed that some Selves are eternally doomed and damned.[399] [400] Shankara's theory posits that only Brahman and causes are metaphysical unchanging reality, while the empirical world (Maya) and observed effects are changing, illusive and of relative existence.[401][402] Spiritual liberation to Shankara is the full comprehension and realization of oneness of one's unchanging Atman (Self) as the same as Atman in everyone else as well as being identical to the nirguna Brahman.[398] [403][404] In contrast, Ramanuja's theory posits both Brahman and the world of matter are two different absolutes, both metaphysically real, neither should be called false or illusive, and saguna Brahman with attributes is also real.[402] God, like man, states Ramanuja, has both soul and body, and all of the world of matter is the glory of God's body.[397] The path to Brahman (Vishnu), asserted Ramanuja, is devotion to godliness and constant remembrance of the beauty and love of personal god (saguna Brahman, Vishnu), one which ultimately leads one to the oneness with nirguna Brahman.[397] [401][402]

### Shuddhadvaita

Main article: Shuddhadvaita

Vallabhacharya (1479–1531 CE), the proponent of the philosophy of Shuddhadvaita Brahmavad enunciates that Ishvara has created the world without connection with any external agency such as Maya (which itself is his power) and manifests Himself through the world.[405] That is why shuddhadvaita is known as 'Unmodified transformation' or 'Avikṛta Pariṇāmavāda'. Brahman or Ishvara desired to become many, and he became the multitude of individual Selves and the world. Vallabha recognises Brahman as the whole and the individual as a 'part' (but devoid of bliss).[406]

### Dvaita

Main article: Dvaita

Madhvacharya was also a critic of Advaita Vedānta. Advaita's nondualism asserted that Atman (Self) and Brahman are identical (both in bondage and liberation[407]), there is interconnected oneness of all Selves and Brahman, and there are no pluralities.[408][409] Madhva in contrast asserted that Atman (Self) and Brahman are different (both in bondage and liberation[407]), only Vishnu is the Lord (Brahman), individual Selves are also different and depend on Vishnu, and there are pluralities.[408][409] Madhvacharya stated that both Advaita Vedānta and Mahayana Buddhism were a nihilistic school of thought.[410] Madhvacharya wrote four major texts, including Upadhikhandana and Tattvadyota, primarily dedicated to criticizing Advaita.[410]

Followers of ISKCON are highly critical of Advaita Vedānta, regarding it as māyāvāda, identical to Mahayana Buddhism.[web 25][web 26]

### Influence on other traditions

Within the ancient and medieval texts of Hindu traditions, such as Vaishnavism, Shaivism and Shaktism, the ideas of Advaita Vedānta have had a major influence.[note 69] Advaita Vedānta influenced Krishna Vaishnavism in the different parts of India.[411] One of its most popular text, the Bhagavata Purana, adopts and integrates in Advaita Vedānta philosophy.[412][413][414] The Bhagavata Purana is generally accepted by scholars to have been composed in the second half of 1st millennium CE.[415][416]

In the ancient and medieval literature of Shaivism, called the Āgamas, the influence of Advaita Vedānta is once again prominent.[417][418][419] Of the 92 Āgamas, ten are Dvaita texts, eighteen are Bhedabheda, and sixty-four are Advaita texts.[420][421] According to Natalia Isaeva, there is an evident and natural link between 6th-century Gaudapada's Advaita Vedānta ideas and Kashmir Shaivism.[422]

Shaktism, the Hindu tradition where a goddess is considered identical to Brahman, has similarly flowered from a syncretism of the monist premises of Advaita Vedānta and dualism premises of Samkhya–Yoga school of Hindu philosophy, sometimes referred to as Shaktadavaitavada (literally, the path of nondualistic Shakti).[423][424][425]

Other influential ancient and medieval classical texts of Hinduism such as the Yoga Yajnavalkya, Yoga Vashishta, Avadhuta Gitā, Markandeya Purana and Sannyasa Upanishads predominantly incorporate premises and ideas of Advaita Vedānta.[426][427][428]

### History of Advaita Vedānta

Gaudapada, one of the most important pre-Śaṅkara philosophers in Advaita tradition

Main article: History of Advaita Vedanta

#### Historiography

The historiography of Advaita Vedanta is coloured by Orientalist notions,[429][note 71] while modern formulations of Advaita Vedānta, which developed as a reaction to western Orientalism and Perennialism[431] have "become a dominant force in Indian intellectual thought."[432] According to Michael S. Allen and Anand Venkatkrishnan, "scholars have yet to provide even a rudimentary, let alone comprehensive account of the history of Advaita Vedānta in the centuries leading up to the colonial period."[433]

#### Early Vedānta

The Upanishads form the basic texts, of which Vedānta gives an interpretation.[434] The Upanishads do not contain "a rigorous philosophical inquiry identifying the doctrines and formulating the supporting arguments".[435][note 72] This philosophical inquiry was performed by the darsanas, the various philosophical schools.[437][note 73]

The Brahma Sutras of Bādarāyana, also called the Vedānta Sutra,[439] were compiled in its present form around 400–450 CE,[440] but "the great part of the Sutra must have been in existence much earlier than that".[440] Estimates of the date of Bādarāyana's lifetime differ between 200 BCE and 200 CE.[441] The Brahma Sutra is a critical study of the teachings of the Upanishads, possibly "written from a Bhedābheda Vedāntic viewpoint." [web 18] Bādarāyana was not the first person to systematise the teachings of the Upanishads.[442] He refers to seven Vedantic teachers before him.[442]

### Early Advaita Vedānta

Two Advaita writings predating Maṇḍana Miśra and Shankara were known to scholars such as Nakamura in the first half of 20th-century, namely the Vākyapadīya, written by Bharṭṛhari (second half 5th century[27]), and the Māndūkya-kārikā written by Gauḍapāda (7th century).[28] Later scholarship added the Sannyasa Upanishads (first centuries CE[443]) to the earliest known corpus, some of which are of a sectarian nature,[444] and have a strong Advaita Vedānta outlook.[445][446][447]

According to Nakamura, "there must have been an enormous number of other writings turned out in this period [between the Brahma Sutras and Shankara], but unfortunately all of them have been scattered or lost and have not come down to us today".[28] In his commentaries, Shankara mentions 99 different predecessors of his Sampradaya.[112] In the beginning of his commentary on the Brhadaranyaka Upanishad Shankara salutes the teachers of the Brahmayidya Sampradaya.[web 27] Pre-Shankara doctrines and sayings can be traced in the works of the later schools, which does give insight into the development of early Vedānta philosophy.[28]

### Gauḍapāda and Māndūkya Kārikā

Main article: Gaudapada

According to tradition, Gauḍapāda (6th century)[448] was the teacher of Govinda Bhagavatpada and the grandteacher of Shankara. Gauḍapāda wrote or compiled[449] the Māndūkya Kārikā, also known as the Gauḍapāda Kārikā or the Āgama Śāstra.[450] The Māndūkya Kārikā is a commentary in verse form on the Māndūkya Upanishad, one of the shortest Upanishads consisting of just 13 prose sentences. Of the ancient literature related to Advaita Vedānta, the oldest surviving complete text is the Māndūkya Kārikā.[451] The Māndūkya Upanishad was considered to be a Śruti before the era of Adi Shankara, but not treated as particularly important.[450] In later post-Shankara period its value became far more important, and regarded as expressing the essence of the Upanishad philosophy. The entire Karika became a key text for the Advaita school in this later era.[452][note 74]

Gaudapada took over the Yogachara teaching of vijñapti-mātra, "representation-only," which states that the empirical reality that we experience is a fabrication of the mind, experienced by consciousness-an-sich,[144][note 75] and the four-cornered negation, which negates any positive predicates of 'the Absolute'. [144][145][note 76] Gaudapada "wove [both doctrines] into the philosophy of Mandukaya Upanisad, which was further

developed by Shankara".[455][note 77] In this view,

the ultimate ontological reality is the pure consciousness, which is bereft of attributes and intentionality. The world of duality is nothing but a vibration of the mind (manodṛśya or manaspaṇḍita). The pluralistic world is imagined by the mind (saṁkalpa) and this false projection is sponsored by the illusory factor called māyā.[web 28]

Gauḍapāda uses the concepts of Ajātivāda to explain that 'the Absolute' is not subject to birth, change and death. The Absolute is aja, the unborn eternal.[457] The empirical world of appearances is considered unreal, and not absolutely existent.[457]

Early medieval period - Maṇḍana Miśra and Adi Shankara

Maṇḍana Miśra

Maṇḍana Miśra, an older contemporary of Shankara,[458] was a Mimamsa scholar and a follower of Kumarila, but also wrote a seminal text on Advaita that has survived into the modern era, the Brahma-siddhi.[459][460] According to Fiordalis, he was influenced by the Yoga-tradition, and with that indirectly by Buddhism, given the strong influence of Buddhism on the Yoga-tradition.[43] For a couple of centuries he seems to have been regarded as "the most important representative of the Advaita position,"[35][184][note 78] and the "theory of error" set forth in the Brahma-siddhi became the normative Advaita Vedānta theory of error.[461]

Adi Shankara

Main article: Adi Shankara

See also: Late-Classical Age and Hinduism in the Middle Ages

Very little is known about Shankara. According to Dalal, "Hagiographical accounts of his life, the Śaṅkaravijayas ("Conquests of Śaṅkara"), were composed several centuries after his death,"[web 6] in the 14th to 17th century, and established Shankara as a rallying symbol of values in a time when most of India was conquered by Muslims.[34] He is often considered to be the founder of the Advaita Vedānta school, but was actually a systematizer, not a founder.[web 6][462]

Systematizer of Advaita thought

Shankara was a scholar who synthesized and systematized Advaita-vāda thought which already existed at his lifetime.[462] According to Nakamura, comparison of the known teachings of the early Vedantins and Shankara's thought shows that most of the characteristics of Shankara's thought "were advocated by someone before Śaṅkara".[462] According to Nakamura, after the growing influence of Buddhism on Vedānta, culminating in the works of Gauḍapāda, Adi Shankara gave a Vedantic character to the Buddhistic elements in these works,[463] synthesising and rejuvenating the doctrine of Advaita.[464] According to Koller, using ideas in ancient Indian texts, Shankara systematized the foundation for Advaita Vedānta in the 8th century, reforming Badarayana's Vedānta tradition.[465] According to Mayeda, Shankara represents a turning point in the development of Vedānta,[463] yet he also notices that it is only since Deussens's praise that Shankara "has usually been regarded as the greatest



philosopher of India."[466] Mayeda further notes that Shankara was primarily concerned with moksha, "and not with the establishment of a complete system of philosophy or theology,"[466] following Potter, who qualifies Shankara as a "speculative philosopher." [467] Lipner notes that Shankara's "main literary approach was commentarial and hence perforce disjointed rather than procedurally systematic [...] though a systematic philosophy can be derived from Samkara's thought." [468]

## Writings

Main article: Adi Shankara bibliography

Adi Shankara is best known for his reviews and commentaries (Bhasyas) on ancient Indian texts. His *Brahmasutrabhasya* (literally, commentary on *Brahma Sutra*) is a fundamental text of the *Vedānta* school of Hinduism.[339] His commentaries on ten *Mukhya* (principal) *Upanishads* are also considered authentic by scholars.[339][469] Other authentic works of Shankara include commentaries on the *Bhagavad Gītā* (part of his *Prasthanas Trayī Bhasya*).[139] He also authored *Upadesasahasri*, his most important original philosophical work.[465][470] The authenticity of Shankara being the author of *Vivekacūḍāmaṇi*[471] has been questioned, and "modern scholars tend to reject its authenticity as a work by Shankara." [472]

## Influence of Shankara

While Shankara has an unparalleled status in the history of *Advaita Vedanta*, scholars have questioned the traditional narrative of Shankara's early influence in India.[34][35] [184] Until the 10th century Shankara was overshadowed by his older contemporary *Maṇḍana Miśra*, who was considered to be the major representative of *Advaita*. [35][184] Only when *Vacaspati Misra*, an influential student of *Maṇḍana Miśra*, harmonised the teachings of Shankara with those of *Maṇḍana Miśra*, Shankara's teachings gained prominence.[473] Some modern *Advaitins* argue that most of post-Shankara *Advaita Vedanta* actually deviates from Shankara, and that only his student *Suresvara*, who's had little influence, represents Shankara correctly.[474] In this view, Shankara's influential student *Padmapada* misunderstood Shankara, while his views were maintained by the *Suresvara* school.[474] According to *Satchidanandendra Sarasvati*, "almost all the later *Advaitins* were influenced by *Mandana Misra* and *Bhaskara*." [475] [note 9] Until the 11th century, *Vedanta* itself was a peripheral school of thought; [476] *Vedanta* became a major influence when *Vedanta* philosophy was utilized by various sects of Hinduism to ground their doctrines,[396] such as *Ramanuja* (11th c.), who aligned *bhakti*, "the major force in the religions of Hinduism," with philosophical thought, meanwhile rejecting Shankara's views.[web 29]

The cultural influence of Shankara and *Advaita Vedanta* started only centuries later, in the *Vijayanagara Empire* in the 14th century,[34][477][478] when *Sringeri matha* started to receive patronage from the kings of the *Vijayanagara Empire* and became a powerful institution.[479] *Vidyaranya*, also known as *Madhava*, who was the *Jagadguru* of the *Śringeri Śārada Pītham* from ca. 1374–1380 to 1386[479] played a central role in this growing influence of *Advaita Vedanta*, and the deification of Shankara as a ruler-renunciate.[34][477][480][481] From 1346 onwards *Sringeri matha* received patronage

from the Vijayanagara kings, and its importance and influence grew rapidly in the second half of the 14th century.[479][note 79] Vidyaranya and the Sringeri matha competed for royal patronage and converts with Srivaisnava Visistadvaita, which was dominant in territories conquered by the Vijayanagara Empire,[483] and Madhava (the pre-ordination name of Vidyaranya) presented Shankara's teachings as the summit of all darsanas, portraying the other darsanas as partial truths which converged in Shankara's teachings.[346] The subsequent Shankara Digvijayam genre, following the example of the earlier Madhva Digvijayam,[484] presented Shankara as a ruler-renunciate, conquering the four quarters of India and bringing harmony.[480][481] The genre created legends to turn Shankara into a "divine folk-hero who spread his teaching through his digvijaya ("universal conquest") all over India like a victorious conqueror." [346][482]

Shankara's position was further established in the 19th and 20th century, when neo-Vedantins and western Orientalists, following Vidyaranya, elevated Advaita Vedanta "as the connecting theological thread that united Hinduism into a single religious tradition." [485] Shankara became "an iconic representation of Hindu religion and culture," despite the fact that most Hindus do not adhere to Advaita Vedanta.[486]

#### Advaita Vedanta sub-schools

Two defunct schools are the Pancapadika and Istasiddhi, which were replaced by Prakasatman's Vivarana school.[187] The still existing Bhāmatī and Vivarana developed in the 11th-14th century.[web 30][112] These schools worked out the logical implications of various Advaita doctrines. Two of the problems they encountered were the further interpretations of the concepts of māyā and avidya.[web 30]

Padmapada (c. 800 CE),[487] the founder of the defunct Pancapadika school, was a direct disciple of Shankara. He wrote the Pancapadika, a commentary on the Sankara-bhaya.[487] Padmapada diverged from Shankara in his description of avidya, designating prakṛti as avidya or ajnana.[488]

Sureśvara (fl. 800–900 CE)[489] was a contemporary of Shankara,[458] and often (incorrectly) identified with Maṇḍana Miśra.[458][note 80] Sureśvara has also been credited as the founder of a pre-Shankara branch of Advaita Vedānta.[489]

Mandana Mishra's student Vachaspati Miśra (9th/10th century CE),[490][491][492] who is believed to have been an incarnation of Shankara to popularize the Advaita view,[493] wrote the Bhamati, a commentary on Shankara's Brahma Sutra Bhashya, and the Brahmatattva-samiksa, a commentary on Mandana Mishra's Brahma-siddhi. His thought was mainly inspired by Mandana Miśra, and harmonises Shankara's thought with that of Mandana Miśra.[494][web 30] The Bhamati school takes an ontological approach. It sees the Jiva as the source of avidya.[web 30] It sees contemplation as the main factor in the acquirement of liberation, while the study of the Vedas and reflection are additional factors.[495][496]

Vimuktatman (c. 1200 CE)[497] wrote the *Ista-siddhi*. [497] It is one of the four traditional siddhi, together with Mandana's *Brahma-siddhi*, Suresvara's *Naiskarmya-siddhi*, and Madhusudana's *Advaita-siddhi*. [498] According to Vimuktatman, absolute Reality is "pure intuitive consciousness". [499] His school of thought was eventually replaced by Prakasatman's *Vivarana* school. [187]

Prakasatman (c. 1200–1300)[187] wrote the *Pancapadika-Vivarana*, a commentary on the *Pancapadika* by Padmapadacharya. [187] The *Vivarana* lends its name to the subsequent school. According to Roodurmun, "[H]is line of thought [...] became the leitmotif of all subsequent developments in the evolution of the Advaita tradition." [187] The *Vivarana* school takes an epistemological approach. It is distinguished from the *Bhamati* school by its rejection of action and favouring Vedic study and "a direct apprehension of Brahman." [495] Prakasatman was the first to propound the theory of *mulavidya* or *maya* as being of "positive beginningless nature", [500] and sees Brahman as the source of *avidya*. Critics object that Brahman is pure consciousness, so it cannot be the source of *avidya*. Another problem is that contradictory qualities, namely knowledge and ignorance, are attributed to Brahman. [web 30]

Another late figure which is widely associated with Advaita and was influential on late Advaita thought was Śrīharṣa.

Late medieval India - yogic Advaita

Michael S. Allen and Anand Venkatkrishnan note that Shankara is very well-studied, but "scholars have yet to provide even a rudimentary, let alone comprehensive account of the history of Advaita Vedānta in the centuries leading up to the colonial period." [433]

While indologists like Paul Hacker and Wilhelm Halbfass took Shankara's system as the measure for an "orthodox" Advaita Vedānta, the living Advaita Vedānta tradition in medieval times was influenced by, and incorporated elements from, the yogic tradition and texts like the *Yoga Vasistha* and the *Bhagavata Purana*. [44] Yoga and *samkhya* had become minor schools of thought since the time of Shankara, and no longer posed a threat for the sectarian identity of Advaita, in contrast to the Vaishnava traditions. [478]

The *Yoga Vasistha* became an authoritative source text in the Advaita vedānta tradition in the 14th century, and the "yogic Advaita" [501][502] of Vidyāraṇya's *Jivanmuktiviveka* (14th century) was influenced by the (Laghu-)Yoga-Vasistha, which in turn was influenced by Kashmir Shaivism. [503] Vivekananda's 19th century emphasis on *nirvikalpa samadhi* was preceded by medieval yogic influences on Advaita Vedānta. In the 16th and 17th centuries, some Nath and hatha yoga texts also came within the scope of the developing Advaita Vedānta tradition. [65]

According to Andrew Nicholson, it was with the arrival of Islamic rule, first in the form of Delhi Sultanate and later the Mughal Empire, and the subsequent persecution of Indian religions, that Hindu scholars began a self-conscious attempts to define an identity and unity. [504][505] Between the twelfth and the fourteenth century, this effort emerged with

the "astika and nastika" schema of classifying Indian philosophy.[504]

### Vidyāraṇya

It is only during this period that the historical fame and cultural influence of Shankara and Advaita Vedanta was established.[34][477][478] Advaita Vedanta's position as most influential Hindu darsana took shape as Advaitins in the Vijayanagara Empire competed for patronage from the royal court, and tried to convert others to their sect.[483] Sringeri matha started to receive patronage from the kings of the Vijayanagara Empire[184][34][479][477] who shifted their allegiance from Advaitic Agamic Shaivism to Brahmanical Advaita orthodoxy.[506]

Central in this repositioning was Vidyāraṇya,[34][477] also known as Madhava, who was the Jagadguru of the Śringeri Śārada Pītham from 1380 to 1386[507] and a minister in the Vijayanagara Empire.[508] He inspired the re-creation of the Hindu Vijayanagara Empire of South India, in response to the devastation caused by the Islamic Delhi Sultanate,[34][477][478][508] but his efforts were also targeted at Srivaisnava groups, especially Viśiṣṭadvaita, which was dominant in territories conquered by the Vijayanagara Empire.[509] Sects competed for patronage from the royal court, and tried to convert others to their own sectarian system, and Vidyaranya's efforts were aimed at promoting Advaita Vedanta.[483] Most of Shankara's biographies were created and published from the 14th to the 17th century, such as the widely cited Śaṅkara-vijaya, in which legends were created to turn Shankara into a "divine folk-hero who spread his teaching through his digvijaya ("universal conquest") all over India like a victorious conqueror." [346][482][510]

Vidyaranya and his brothers wrote extensive Advaitic commentaries on the Vedas and Dharma to make "the authoritative literature of the Aryan religion" more accessible.[346] In his doxography Sarvadarśanaśaṅgraha ("Summary of all views") Vidyaranya presented Shankara's teachings as the summit of all darsanas, presenting the other darsanas as partial truths which converged in Shankara's teachings, which was regarded to be the most inclusive system.[511][346] The Vaishanava traditions of Dvaita and Viśiṣṭadvaita were not classified as Vedanta, and placed just above Buddhism and Jainism, reflecting the threat they posed for Vidyaranya's Advaita allegiance.[47] Bhedabheda wasn't mentioned at all, "literally written out of the history of Indian philosophy." [512] Vidyaranya became head of Sringeri matha, proclaiming that it was established by Shankara himself.[346][482] Vidyaranya enjoyed royal support,[508] and his sponsorship and methodical efforts helped establish Shankara as a rallying symbol of values, spread historical and cultural influence of Shankara's Vedānta philosophies, and establish monasteries (mathas) to expand the cultural influence of Shankara and Advaita Vedānta.[34]

### Modern Advaita

Nīścaldās and "Greater" Advaita

Michael S. Allen has written on the influence and popularity of Advaita Vedanta in early modern north India, especially on the work of the Advaita Dādū-panthī monk Nīścaldās

(ca. 1791–1863), author of *The Ocean of Inquiry* (Hindi: *Vichāra-sāgara*), a vernacular compendium of Advaita.[25] According to Allen, the work of Nīścaldās "was quite popular in the late nineteenth and early twentieth centuries: it was translated into over eight languages and was once referred to by Vivekananda as having 'more influence in India than any [book] that has been written in any language within the last three centuries.'"[25]

Allen highlights the widespread prominence in early modern India of what he calls "Greater Advaita Vedānta" which refers to popular Advaita works, including "narratives and dramas, "eclectic" works blending Vedānta with other traditions, and vernacular works such as *The Ocean of Inquiry*." [25] Allen refers to several popular late figures and texts which draw on Advaita Vedānta, such as the Maharashtrian sant Eknāth (16th c.), the popular *Adhyātma-rāmāyaṇa* (ca. late 15th c.), which synthesizes Rama bhakti and advaita metaphysics and the *Tripurā-rahasya* (a tantric text that adopts an advaita metaphysics).[25] Other important vernacular Advaita figures include the Hindu authors Manohardās and Māṇakdās (who wrote the *Ātma-bodh*). Advaita literature was also written in Tamil, Telugu, Malayalam, Kannada, Marathi, Gujarati, Hindi, Punjabi, Bengali, and Oriya.[25]

## Neo-Vedanta

Mahatma Gandhi stated "I am an advaitist".[513][514]

Main articles: Neo-Vedanta and Hindu nationalism

According to King, with the consolidation of the British imperialist rule the new rulers started to view Indians through the "colonially crafted lenses" of Orientalism. In response Hindu nationalism emerged, striving for socio-political independence and countering the influence of Christian missionaries.[515] Among the colonial era intelligentsia the monistic Advaita Vedānta has been a major ideological force for Hindu nationalism,[516] with Hindu intellectuals formulating a "humanistic, inclusivist" response, now called Neo-Vedānta, attempting to respond to this colonial stereotyping of "Indian culture [as] backward, superstitious and inferior to the West." [517]

Due to the influence of Vidyanarāyaṇa's *Sarvadarśanasamgraha*, early Indologists regarded Advaita Vedānta as the most accurate interpretation of the Upanishads.[47] Vedānta came to be regarded, both by westerners as by Indian nationalists, as the essence of Hinduism, and Advaita Vedānta came to be regarded as "then paradigmatic example of the mystical nature of the Hindu religion" and umbrella of "inclusivism".[518] Colonial era Indian thinkers, such as Vivekananda, presented Advaita Vedānta as an inclusive universal religion, a spirituality that in part helped organize a religiously infused identity. It also aided the rise of Hindu nationalism as a counter weight to Islam-infused Muslim communitarian organizations such as the Muslim League, to Christianity-infused colonial orientalism and to religious persecution of those belonging to Indian religions.[519][505] [520] Neo-Vedānta subsumed and incorporated Buddhist ideas thereby making the Buddha a part of the Vedānta tradition, all in an attempt to reposition the history of Indian culture.[431] This view on Advaita Vedānta, according to King, "provided an

opportunity for the construction of a nationalist ideology that could unite Hindus in their struggle against colonial oppression".[521]

Vivekananda discerned a universal religion, regarding all the apparent differences between various traditions as various manifestations of one truth.[522] Vivekananda emphasised nirvikalpa samadhi as the spiritual goal of Vedānta, he equated it to the liberation in Yoga and encouraged Yoga practice which he called Raja yoga.[523][note 81] With the efforts of Vivekananda, modern formulations of Advaita Vedānta have "become a dominant force in Indian intellectual thought", though Hindu beliefs and practices are diverse.[432]

Sarvepalli Radhakrishnan, first a professor at Oxford University and later a President of India, further popularized Advaita Vedānta, presenting it as the essence of Hinduism. [web 31] According to Michael Hawley, Radhakrishnan saw other religions, as well as "what Radhakrishnan understands as lower forms of Hinduism," as interpretations of Advaita Vedānta, thereby "in a sense Hinduizing all religions".[web 31] Radhakrishnan metaphysics was grounded in Advaita Vedānta, but he reinterpreted Advaita Vedānta for contemporary needs and context.[web 31][note 82]

Mahatma Gandhi declared his allegiance to Advaita Vedānta, and was another popularizing force for its ideas.[526]

#### Contemporary Advaita Vedānta

Contemporary teachers are the orthodox Jagadguru of Sringeri Sharada Peetham; the more traditional teachers Sivananda Saraswati (1887–1963), Chinmayananda Saraswati (1916-1993),[web 32] Dayananda Saraswati (Arsha Vidya) (1930-2015), Swami Paramarthananda, Swami Tattvavidananda Sarasvati, Carol Whitfield (Radha), Sri Vasudevacharya (previously Michael Comans)[web 32] and less traditional teachers such as Narayana Guru.[web 32] According to Sangeetha Menon, prominent names in 20th century Advaita tradition are Shri Chandrashekhara Bharati Mahaswami, Chandrasekharendra Saraswati Swamigal, Sacchidānandendra Saraswati.[web 33]

#### Influence on new religious movements

Advaita Vedānta has gained attention in western spirituality and New Age as nondualism, where various traditions are seen as driven by the same non-dual experience.[8] Nonduality points to "a primordial, natural awareness without subject or object".[web 34] It is also used to refer to interconnectedness, "the sense that all things are interconnected and not separate, while at the same time all things retain their individuality".[web 35]

Neo-Advaita is a new religious movement based on a popularised, western interpretation of Advaita Vedānta and the teachings of Ramana Maharshi.[527] Notable neo-advaita teachers are H. W. L. Poonja,[528][527] his students Gangaji[529] Andrew Cohen[note 83], and Eckhart Tolle.[527]

See also

Cause and effect in Advaita Vedānta

Kashmir Shaivism

Pandeism

Pantheism

Panentheism

Aham Brahmasmi

Ubhay Bharati

Notes

Highest self:

Shankara, Upadesasahasri I.18.3: "I am ever-free, the existent" (Sat). I.18.6: "The two [contradictory] notions "I am the Existent-Brahman" and "I act," have Atman as their witness. It is considered more reasonable to give up only [that one] of the two [notions] which arises from ignorance. I.18.7: "The notion, "I am the Existent," arises from right means of knowledge [while] the other notion has its origin in fallacious means of knowledge." (Mayeda 1992, p. 172)

Brahmajnanavalimala Verse 20: "Brahman is real, the universe is mithya (it cannot be categorized as either real or unreal). The jiva is Brahman itself and not different."

Translation by S. N. Sastri [1]

Sivananda 1993, p. 219: "Brahman (the Absolute) is alone real; this world is unreal; and the Jiva or individual soul is non-different from Brahman."

Menon 2012: "The experiencing self (jīva) and the transcendental self of the Universe (ātman) are in reality identical (both are Brahman), though the individual self seems different as space within a container seems different from space as such. These cardinal doctrines are represented in the anonymous verse "brahma satyam jagan mithya; jīvo brahmaiva na aparāh" (Brahman is alone True, and this world of plurality is an error; the individual self is not different from Brahman)."

Deutsch 1973, p. 54: "[the] essential status [of the individual human person] is that of unqualified reality, of identity with the Absolute [...] the self (jiva) is only misperceived: the self is really Brahman."

Koller 2013, pp. 100–101: "Atman, which is identical to Brahman, is ultimately the only reality and [...] the appearance of plurality is entirely the work of ignorance [...] the self is ultimately of the nature of Atman/Brahman [...] Brahman alone is ultimately real."

Bowker 2000a, "Advaita Vedānta": "There is only Brahman, which is necessarily undifferentiated. It follows that there cannot even be a difference, or duality, between the human subject, or self, and Brahman, for Brahman must be that very self (since Brahman is the reality underlying all appearance). The goal of human life and wisdom must, therefore, be the realization that the self (ātman) is Brahman."

Hacker (1995, p. 88) notes that Shankara uses two groups of words to denote 'atman': "One group - principally jiva, vijñānatman, and sarīra - expresses the illusory aspect of the soul [...] But in addition there are the two expressions atman and pratyagatman.

These also designate the individual soul, but in its real aspect." Mayeda (1992, pp. 11, 14) uses the word pratyagatman; Sivananda 1993, p. 219), Deutsch (1973, p. 54), and Menon (2012) use the term jiva when referring to the identity of atman and Brahman.

Form of monism:

Malkovsky 2000, p. 71: "The interpretation of advaita that is the most common equates non-duality with monism and acosmic illusionism. Only the Absolute, or the paraa brahma, is said to exist; everything else is but an illusory appearance."

Menon 2012: "The essential philosophy of Advaita is an idealist monism, and is considered to be presented first in the Upaniṣads and consolidated in the Brahma Sūtra by this tradition."

King 1995, p. 65: "The prevailing monism of the Upanishads was developed by the Advaita Vedanta to its ultimate extreme."

Mohanty 1980, p. 205: "Nyaya-Vaisesika is realistic; Advaita Vedanta is idealistic. The former is pluralistic, the latter monistic."

Philosophy and spiritual experience:

Deutsch 1988, p. 4: "Advaita Vedanta is more than a philosophical system, as we understand these terms in the West today; it is also a practical guide to spiritual experience and is intimately bound up with spiritual experience."

Puligandla 1997, p. 11: "Any philosophy worthy of its title should not be a mere intellectual exercise but should have practical application in enabling man to live an enlightened life. A philosophy which makes no difference to the quality and style of our life is no philosophy, but an empty intellectual construction."

According to Shankara, in Adhyasa-bhasya (pre-ambles to Brahma Sutra Bhashya I.1.1), it is self-evident that Ātman, pure awareness or the witness-consciousness, is completely different from non-Ātman, the thinking and acting self and the material world.

Self-luminosity; see Deutsch 1973, p. 48; Dasgupta 1975, pp. 148–149; Indich 2000, pp. 24, 28; Menon 2012; Ganeri 2019, p. 103; Murti 1983, p. 339; Isaeva 1993, p. 102.

For the translation and meaning of svayam prakāśa:

svayam: "himself, autonomous, in person" (Sanskrit Dictionary for Spoken Sanskrit, svayam Archived 7 December 2021 at the Wayback Machine)

prakāśa: "manifestation," literally "light" or "illumination"; "the capacity to disclose, present, or make manifest" (Fasching 2021 note 1, referring to "MacKenzie 2017, 335; cf. also Ram-Prasad 2007, 53")

Svayam prakāśa can be translated as:

"self-luminous" (Ganeri 2019; Menon 2012)

"self-revealing" (Dasgupta 1975)

"self-manifesting" (Chatterjea 2003, p. 1)

"Self-aware" (Wood 1992, p. 102)

"Immediate" (Murti 1983, p. 339)

On the meaning of svayam prakāśa:

Menezes 2017, p. 198: "Self-luminosity (svayam prakāśa) means self is pure awareness by nature"; idem Ganeri 2019: "self is pure awareness by nature."

Murti 1983, p. 339: "a foundational consciousness [...] to which everything is presented, but is itself no presentation, that which knows all, but is itself no object."

For a detailed treatment, see Mackenzie 2012; Fasching 2011.

For pure Consciousness, also included in the phrase sat-cit-ananda, see Mayeda 1992, p. 103 (verse 1), p.105 (note 1); p.126, verse 7; Deutsch 1973, pp. 48–51; Davis 2010, pp. 34–35; Rambachan 2006, pp. 7, 99–103; Menon 2012; Fasching 2021; Sinha 2016, p. 42.



Shankara, Upadeśasāhasrī I.1.1, translated in Mayeda 1992, p. 103: "Salutation to the all-knowing Pure Consciousness [note 1] which pervades all, is all, abides in the hearts of all beings, and is beyond all objects [of knowledge]. [Note 1 by Mayeda: "The Sanskrit term caitanya translated here as "Pure Consciousness" is used as a synonym for Brahman-Atman, indicating the nature of It."]

Shankara, Upadeśasāhasrī I.11.7, translated in Mayeda 1992, p. 126: "Being different from name, form, and action and by nature constantly free, I am Atman, ie. the highest Brahman; I am Pure Consciousness only and always non-dual."

Deutsch 1973, p. 48: "Atman (or paramatman, the highest Self), for Advaita vedanta, is that pure, undifferentiated, self-shining consciousness, timeless, spaceless, and unthinkable, that is non-different from Brahman and that underlies and supports the individual human person."

Menon 2012: "For classical Advaita Vedānta, Brahman is the fundamental reality underlying all objects and experiences. Brahman is explained as pure existence, pure consciousness and pure bliss. All forms of existence presuppose a knowing self. Brahman or pure consciousness underlies the knowing self. Consciousness according to the Advaita School, unlike the positions held by other Vedānta schools, is not a property of Brahman but its very nature. Brahman is also one without a second, all-pervading and the immediate awareness."

Fasching 2021: "According to Advaita Vedānta, the absolute is pure, qualityless and unchanging consciousness. Our consciousness (the consciousness of individual conscious entities) is not distinct from it, but is nothing other than this absolute itself, (seemingly) modified by the mental states of respective individual minds."

Sinha 2016, p. 42: "According to the Advaita Vedānta, the Atman is pure, eternal, undifferented consciousness, while the jīva is the pure consciousness limited or determined by the internal organ (antahkarana)."

Potter (2008, p. 136); see Brihadaranyaka Upanishad 2.51-14; Chandogya Upanishad 8.3.4.

Literally: end or the goal of the Vedas, referring to the Upanishads and their interpretation; it is a tradition of interpretation of the Upanishads, (Nakamura 1990, p. 112) the Brahma Sutras, and the Bhagavad Gitā. (Grimes 1990, pp. 6–7, Menon 2012)

King 2002, p. 128: "Although it is common to find Western scholars and Hindus arguing that Sankaracarya was the most influential and important figure in the history of Hindu intellectual thought, this does not seem to be justified by the historical evidence."

Critical scholarship has identified a number of key concepts used in contemporary Advaita Vedānta which differ from Shankara's views, revealing a discrepancy between the nominal adherence to Shankara and the actual alliance with his views. (Suthren Hirst 2005, p. 4, Potter 2006, pp. 6–7)

Some modern Advaitins, specifically Satchidanandendra Sarasvati, argue that most of post-Shankara Advaita Vedanta actually deviates from Shankara, an argument deemed correct by Potter. (Potter 2006, pp. 6–7, Roodurmum 2002, pp. 33–34)

Potter (2006, pp. 6–7): "...these modern interpreters are implying that most Advaitins after Samkara's time are confused and basically mistaken, and that 99% of the extant classical interpretive literature on Samkara's philosophy is off the mark. This is clearly a remarkably radical conclusion. Yet, there is good reason to think that it may well be

true."

Satchidanandendra Sarasvati 1997, p. 6: "almost all the later Advaitins were influenced by Mandana Misra and Bhaskara."

Compare, in Buddhism: Subitism, Hongaku ("original enlightenment"), Post-satori practice. See also Nisargadatta Maharaj on 'the bird's way and the ant's way'.

Sringeri matha received patronage from the kings of the Vijayanagara Empire, (Goodding 2013, p. 89) competing with Srivaishnava Visistadvaita groups for royal patronage and converts. (Stoker 2016, pp. 55–56) The works of the influential Advaitin Vidyaranya (Madhava, 14th cent.), jagadguru of Sringeri matha from ca. 1374–1380 to 1386, presented Advaita teachings as the summit of the Indian darśanam, (Hacker 1995, pp. 29–30, Blake Michael 1992, pp. 60–62 with notes 6, 7, and 8, King 2002, p. 128, Roodurmun 2002, pp. 33–34) while the subsequent Shankara Digvijayam genre deified him as a ruler-renunciate who conquered the four quarters. (Nowicka 2016, p. 147, Bader 2001, p. vii) Shankara's prominence was further established in the 19th and 20th century, gaining worldwide fame, in a "confluence of interests" of Western Christian missionaries, the British Raj, and Indian nationalists. (King 2002, pp. 129–135)

See also Purusha.

According to Anantanand Rambachan, advaita describes the relation between Brahman, the origin of everything, and the world and the individual self. This relation is neither one nor two. It is not "one," because "[t]he world, as an effect, originates from Brahman and is dependent on Brahman for its existence." But it is also not "two," because Brahman is "the ultimate ontological ground of the world and the self." [60]

For an alternate English translation: Robert Hume, The Thirteen Principal Upanishads, BU 4.3.32, Oxford University Press, p. 138.

सलिले एकस् द्रष्टा अद्वैतस् भवति एष ब्रह्मलोकस्  
सम्राट् ति ह एनम् उवाच अनुशशास याज्ञवल्क्यस्  
एषा अस्य परमा गतिस् एषास्य परमा सम्पद्

—Brihadaranyaka Upanishad 4.3.32[web 2]

Translation:

An ocean, a single seer without duality becomes he whose world is Brahman,  
O King, Yajnavalkya instructed  
This is his supreme way. This is his supreme achievement.

—Transl: Stephen Phillips[64][note 14]

A reference to Non-duality is also made in the Chandogya Upanishad, within a dialogue between the Vedic sage Uddalaka Aruni and his son Svetaketu, as follows :

सदेव सोम्येदमग्र आसीत् एकमेवा अद्वितीयम्  
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत

—Chandogya Upanishad 6.2.1[web 3]

Translation:

Somya, before this world was manifest, there was only existence, one without duality  
On this subject, some maintain that before this world was manifest, there was only non-

existence, one without a second.  
Out of that non-existence, existence emerged.

—Chandogya Upanishad

Many of these traditions, which were influential among Neo-Vedantins, did not derive from Vedantic lineages, i.e., the "Advaita Vedanta" of Shankara. As Madaio (2017, p. 4) points out "...it is possible to speak of sanskritic and vernacular advaitic texts (which are either explicitly non-dualistic or permit a non-dualistic reading) and 'Advaita Vedanta' texts which originate within sampradayas that claim an Advaita Vedantic lineage. This, then, avoids the obfuscating tendency to subsume advaitic but non-vedantic works under a 'Vedanta' or 'Advaita Vedanta' umbrella."

King 1995, p. 65: "The prevailing monism of the Upanishads was developed by the Advaita Vedanta to its ultimate extreme."

The suffering created by the workings of the mind entangled with physical reality  
Jivanmukti is a state that transforms the nature, attributes and behaviors of an individual. After this transformation, the liberated individual shows attributes such as: (Aiyar 1914, pp. 140–147); (Nikhilananda 1958, pp. 53–79); (Fort 1998)

he is not bothered by disrespect and endures cruel words, treats others with respect regardless of how others treat him;

when confronted by an angry person he does not return anger, instead replies with soft and kind words;

even if tortured, he speaks and trusts the truth;

he does not crave for blessings or expect praise from others;

he never injures or harms any life or being (ahimsa), he is intent in the welfare of all beings;

he is as comfortable being alone as in the presence of others;

he is as comfortable with a bowl, at the foot of a tree in tattered robe without help, as when he is in a mithuna (union of mendicants), grama (village) and nagara (city);

he does not care about or wear sikha (tuft of hair on the back of head for religious reasons), nor the holy thread across his body. To him, knowledge is sikha, knowledge is the holy thread, knowledge alone is supreme. Outer appearances and rituals do not matter to him, only knowledge matters;

for him there is no invocation nor dismissal of deities, no mantra nor non-mantra, no prostrations nor worship of gods, goddess or ancestors, nothing other than knowledge of Self;

he is humble, high spirited, of clear and steady mind, straightforward, compassionate, patient, indifferent, courageous, speaks firmly and with sweet words.

The true Self is itself just that pure consciousness, without which nothing can be known in any way.(...) And that same true Self, pure consciousness, is not different from the ultimate world Principle, Brahman (...) Brahman (=the true Self, pure consciousness) is the only Reality (sat), since It is untinged by difference, the mark of ignorance, and since It is the one thing that is not sublimatable.[77]

Fowler 2002, pp. 30–31, 260–264: "As a philosophical and metaphysical term it [monism] refers to the acceptance of one single, ultimate, principle as the basis of the cosmos, the unity and oneness of all reality (...) [monism] has a model par excellence in

that put forward by the eighth-century Indian philosopher Shankara, who is associated with the school of thought of Advaita Vedanta. (p. 263) – "In Shankara's words: 'the notions oneself and one's own are indeed falsely constructed (upon Atman) through nescience. When there is (the knowledge of) the oneness of Atman, these notions certainly do not exist. If the seed does not exist, whence shall the fruit arise?'".

See also kelamuni (2006), The Philosophy of Adi Shankaracharya, section "II. The Threefold Means," on Brahma Sutra Bhashya 4.1.2 and subitism.

These characteristics and steps are described in various Advaita texts, such as by Shankara in Chapter 1.1 of Brahmasutrabhasya,[84] and in the Bhagavad Gita Chapter 10

Example self-restraints mentioned in Hindu texts: one must refrain from any violence that causes injury to others, refrain from starting or propagating deceit and falsehood, refrain from theft of others' property, refrain from sexually cheating on one's partner, and refrain from avarice.[101][102][103]

See also kelamuni (2006), The Philosophy of Adi Shankaracharya, section "II. The Threefold Means," on Brahma Sutra Bhashya 4.1.2 and subitism.

Mayeda refers to statements from Shankara regarding epistemology (pramana-janya) in section 1.18.133 of Upadesasahasri, and section 1.1.4 of Brahmasutra-bhasya.[118] [119] NB: some manuscripts list Upadesasahasri verse 1.18.133 as 2.18.133, while Mayeda lists it as 1.18.133, because of interchanged chapter numbering.[120][121]

See also ramesam, AtmA anubhava / anubhUti (blog).

Sharma 2000, p. 177 refers to Brahma Sutra Bhashya 4.1.15, "which tradition views as an allusion to his own direct experience of the ultimate truth." It runs as follows: [...] How can one contest the heart-felt cognition of another as possessing brahman-knowledge, even though bearing a body?

1. Something is. 2. It is not. 3. It both is and is not. 4. It neither is nor is not.[146]

"Consciousness",[162][web 8] "intelligence",[163][161] "wisdom"

"the Absolute",[162][web 8] "infinite",[web 8] "the Highest truth"[web 8]

While the Vedanta tradition equates sat ("the Existent") with Brahman, the Chandogya Upanishad itself does not refer to Brahman.[19][155] Deutsch & Dalvi (2004, p. 8):

"Although the text does not use the term brahman, the Vedanta tradition is that the Existent (sat) referred to is no other than Brahman."

Shankara, himself, had renounced all religious ritual acts;[191]

For an example of Shankara's reasoning "why rites and ritual actions should be given up",[192] Elsewhere, Shankara's Bhasya on various Upanishads repeat "give up rituals and rites".[193]

Compare Mookerji 2011 on Svādhyāya (Vedic learning). Mookerji (2011, pp. 29–31) notes that the Rigveda, and Sayana's commentary, contain passages criticizing as fruitless mere recitation of the Ṛik (words) without understanding their inner meaning or essence, the knowledge of dharma and Parabrahman. Mookerji (2011, pp. 29, 34) concludes that in the Rigvedic education of the mantras "the contemplation and comprehension of their meaning was considered as more important and vital to education than their mere mechanical repetition and correct pronunciation." Mookerji (2011, p. 35) refers to Sayana as stating that "the mastery of texts, akshara-prapti, is followed by artha-bodha, perception of their meaning." (Artha may also mean "goal,

purpose or essence," depending on the context.[194][web 10]) According to Mookerji (2011, p. 36), "the realization of Truth" and the knowledge of paramatman as revealed to the rishis is the real aim of Vedic learning, and not the mere recitation of texts.

Up.I.18.219: "The renunciation of all actions becomes the means for discriminating the meaning of the word "Thou" since there is an [Upanisadic] teaching, "Having become calm, self-controlled [...], one sees Atman there in oneself" (Bhr. Up. IV, 4, 23)."[202]

It is not a philosophy in the western meaning of the word, according to Milne.[215]

Reason clarifies the truth and removes objections, according to the Advaita school, however it believes that pure logic cannot lead to philosophical truths and only experience and meditative insights do. The Sruti, it believes is a collection of experience and meditative insights about liberating knowledge,[227]

Sharma 1993, pp. 72–83: "According to Advaita, the pure subject is our true self whose knowledge is liberative, (...) If the subject could be realised in its purity then all misery would cease: this is called self-knowledge"

Timalsina 2008, p. xvii: "Advaita can be approached from various angles. Not only are there multiple interpretations of Advaita, there are different starting points from which one can arrive at the conclusion of non-duality".

Atman, Oxford Dictionaries, Oxford University Press (2012), Quote: "1. real self of the individual; 2. a person's soul"

Payne 2005, pp. 199–200 with p. 215 notes 5, 6: "A fourth metaphor is the monistic equation of the true or absolute self (atman) with absolute being (Brahman). In general, then, the conception of the self that emerges is one in which the self is in some way permanent, eternal, absolute or unchanging. It is also simultaneously universal and individual. The view is that there is an essence and that it can be known."

Soul:

Atman, Oxford Dictionaries, Oxford University Press (2012), Quote: "1. real self of the individual; 2. a person's soul"

David Lorenzen (2004), The Hindu World (Editors: Sushil Mittal and Gene Thursby), Routledge, ISBN 0-415215277, pp. 208–209, Quote: "Advaita and nirguni movements, on the other hand, stress an interior mysticism in which the devotee seeks to discover the identity of individual soul (atman) with the universal ground of being (brahman) or to find god within himself";

Richard King (1995), Early Advaita Vedanta and Buddhism, State University of New York Press, ISBN 978-0791425138, p. 64, Quote: "Atman as the innermost essence or soul of man, and Brahman as the innermost essence and support of the universe. (...) Thus we can see in the Upanishads, a tendency towards a convergence of microcosm and macrocosm, culminating in the equating of atman with Brahman".

Chad Meister (2010), The Oxford Handbook of Religious Diversity, Oxford University Press, ISBN 978-0195340136, p. 63; Quote: "Even though Buddhism explicitly rejected the Hindu ideas of Atman (soul) and Brahman, Hinduism treats Sakyamuni Buddha as one of the ten avatars of Vishnu."

Olivelle (1998, p. 77);

Sanskrit (Wikisource): प्राणोऽपानो व्यान इत्यष्टावक्षराणि अष्टाक्षर ह वा एकं गायत्र्यै पदम् एतदु हैवास्या एतत् स यावदिदं प्राणि तावद्ध जयति योऽस्या एतदेवं पदं वेद अथास्या एतदेव तुरीयं दर्शितं पदं परोरजा य एष तपति यद्वै

चतुर्थं तत्तुरीयम् दर्शितं पदमिति ददृश इव ह्येष परोरजा इति सर्वम् ह्येवैष रज उपर्युपरि तपत् एव हैव श्रिया यशसा तपति योऽस्या एतदेवं पदं वेद ॥ ३ ॥

Compare Fasching 2021: For Advaita Vedānta, consciousness is to be distinguished from all contents of consciousness that might be introspectively detectable: It is precisely consciousness of whatever contents it is conscious of and not itself one of these contents. Its only nature is, Advaita holds, prakāśa (manifestation); in itself it is devoid of any content or structure and can never become an object.

Brahman is also defined as:

The unchanging, infinite, immanent, and transcendent reality which is all matter, energy, time, space, being, and everything beyond in this Universe; that is the one supreme, universal spirit without a second.(Brodd (2003); Vachatimanont (2005, pp. 47–48)) Bowker 2003, "Brahman": "(Skt., literally, 'growth' or 'expansion'). The one supreme, all pervading Spirit that is the origin and support of the phenomenal universe."

Puligandla 1997, p. 222 The supreme self. Puligandla states it as "the unchanging reality amidst and beyond the world."

The Self-existent, the Absolute and the Imperishable. Brahman is indescribable.Fowler 2005, p. 30: "Upanisadic thought is anything but consistent; nevertheless, there is a common focus on the acceptance of a totally transcendent Absolute, a trend which arose in the Vedic period. This indescribable Absolute is called Brahman [...]."

It provides the "stuff" from which everything is made

It sets everything into working, into existence

Gambhirananda: "That (is Brahman) from which (are derived) the birth etc. of this (universe)."[283]

Svarupalakshana, qualities, definition based on essence

The Advaitin scholar Madhusudana Sarasvati explained Brahman as the Reality that is simultaneously an absence of falsity (sat), absence of ignorance (cit), and absence of sorrow/self-limitation (ananda).[286]

Compare Parable of the Poisoned Arrow

These concepts are discussed in ancient and medieval texts of Hinduism, and other Indian religions, using synonymous terms. Cause is referred to as kāraṇa (कारण), nidana (निदान), hetu (हेतु) or mulam (मूलम्), while effect is referred to as kārya (कार्य), phala (फल), parinam (परिणाम) or Shungam (शुङ्ग).[web 17][309]

Advaita furthermore states that effect (kārya) is non-different from cause (kāraṇa), but the cause is different from the effect. This principle is called kārya-kāraṇa ananyatva. When the cause is destroyed, the effect will no longer exist. For example, cotton cloth is the effect of the cotton threads, which is the material cause. Without threads there will be no cotton cloth. Without cotton there will be no thread. According to Swami Sivananda, in his comments on the Brahmasūtra-Bhāṣya 2.1.9, Adi Shankara describes this as follows:

ananyatve'pi kāryakāraṇayoḥ kāryasya kāraṇātmatvaṃ na tu kāraṇasya kāryātmatvaṃ  
Despite the non-difference of cause and effect, the effect has its self in the cause but not the cause in the effect.

The effect is of the nature of the cause and not the cause the nature of the effect.

Therefore the qualities of the effect cannot touch the cause.[web 19]

According to Eliot Deutsch, Advaita Vedānta states that from "the standpoint of Brahman-experience and Brahman itself, there is no creation" in the absolute sense, all empirically observed creation is relative and mere transformation of one state into another, all states are provisional and a cause-effect driven modification.[311]

According to Hugh Nicholson, "the definitive study on the development of the concept of vivarta in Indian philosophy, and in Advaita Vedanta in particular, remains Hacker's Vivarta.[313] According to Hacker, "the word maya has for [Shankara] hardly any terminological weight." [314]

Compare the misunderstanding of Yogacharas concept of vijñapti-mātra, 'representation-only', as 'consciousness-only'.

Śaṅkarācārya 1949, p. 32;

Sanskrit: तच्च चैतत् परमार्थदर्शनं प्रतिपत्तुमिच्छता वर्णाश्रमाद्यभिमान-कृतपाञ्चत्वरूपपुत्रवित्तलोकैषणादिभ्यो व्युत्थानं कर्तव्यम् । सम्यक्प्रत्ययविरोधात् तदभिमानस्य भेददर्शनप्रतिषेधार्थोपपत्तिश्चोपपद्यते । न ह्येकस्मिन्नात्मन्यसंसारित्वबुद्धौ शास्त्रन्यायोत्पादितायां तद्विपरीता बुद्धिर्भवति । न ह्यग्नौ शितत्वबुद्धिः, शरीरे वाजरामरणबुद्धिः । तस्मादविद्याकार्यत्वात् सर्वकर्मणां तत्साधनानां च यज्ञोपवीतादीनां परमार्थदर्शनेनैव त्यागः कर्तव्यः ॥ ४४॥

Many in number, the Upanishads developed in different schools at various times and places, some in the Vedic period and others in the medieval or modern era (the names of up to 112 Upanishads have been recorded).[327] All major commentators have considered the twelve to thirteen oldest of these texts as the principal Upanishads and as the foundation of Vedanta.

The Śruti includes the four Vedas including its four layers of embedded texts – the Samhitas, the Brahmanas, the Aranyakas, and the early Upanishads.[328]

Sanskrit: श्री संस्थान गौडपदाचार्य मठ, Śrī Sansthāna Gauḍapadācārya Maṭha

Nakamura also recognized the influence of these mathas, which he argues contributed to the influence of Shankara, which was "due to institutional factors". The mathas which he established remain active today, and preserve the teachings and influence of Shankara, "while the writings of other scholars before him came to be forgotten with the passage of time".[347]

According to Pandey, these Mathas were not established by Shankara himself, but were originally ashrams established by Vibhāṇḍaka and his son Ṛṣyaśṛṅga.[348] Shankara inherited the ashrams at Dvārakā and Sringeri, and shifted the ashram at Śṛṅgaverapura to Badarikāśrama, and the ashram at Angadeśa to Jagannātha Purī. [349]

Sanskrit.org: "Advaitins are non-sectarian, and they advocate worship of Siva and Visnu equally with that of the other deities of Hinduism, like Sakti, Ganapati and others." [web 22]

Archeological evidence suggest that the Smarta tradition in India dates back to at least 3rd-century CE.[351][352]

Practically, Shankara fostered a rapprochement between Advaita and smarta orthodoxy, which by his time had not only continued to defend the varnasramadharma theory as defining the path of karman, but had developed the practice of pancayatanapuja ("five-shrine worship") as a solution to varied and conflicting devotional

practices. Thus one could worship any one of five deities (Vishnu, Siva, Durga, Surya, Ganesa) as one's istadevata ("deity of choice").[358]

Helmuth von Glasenapp (1995), *Vedanta & Buddhism: A comparative study*, Buddhist Publication Society, pages 2-3, Quote: "Vedānta and Buddhism have lived side by side for such a long time that obviously they must have influenced each other. The strong predilection of the Indian mind for a doctrine of universal unity has led the representatives of Mahāyāna to conceive Saṃsāra and Nirvāṇa as two aspects of the same and single true reality; for Nāgārjuna the empirical world is a mere appearance, as all dharmas, manifest in it, are perishable and conditioned by other dharmas, without having any independent existence of their own. Only the indefinable "Voidness" (Śūnyatā) to be grasped in meditation, and realized in Nirvāṇa, has true reality [in Buddhism]".

This development did not end with Advaita Vedānta but continued in Tantrism and various schools of Shaivism. Non-dual Kashmir Shaivism, for example, was influenced by, and took over doctrines from, several orthodox and heterodox Indian religious and philosophical traditions.[367] These include the orthodox Hindu schools of Vedānta, Sāṃkhya, Patañjali's Yoga tradition, and Nyāya, and prominent Buddhist schools, including Yogācāra and Mādhyamaka,[367] but also Tantra and the Nath-tradition.[368]

Kalupahana describes how in Buddhism there is also a current which favours substance ontology. Kalupahanan sees Mādhyamaka and Yogācāra as reactions against developments toward substance ontology in Buddhism.[390]

Scholars are divided on the historical influence of Advaita Vedānta. Some Indologists state that it is one of the most studied Hindu philosophy and the most influential schools of classical Indian thought:

Indich 2000, pp. 57–60

Brannigan 2009, p. 19: "Advaita Vedanta is the most influential philosophical system in Hindu thought."

Deutsch 1969, p. 3: "[Advaita Vedānta] has been and continues to be the most widely accepted system of thought among philosophers in India, and it is, we believe, one of the greatest philosophical achievements to be found in the East or the West."

See also Devdutt Pattanaik (August 30, 2020), *Who is a Hindu? - What they don't tell you about Advaita* Archived 19 December 2021 at the Wayback Machine, Mumbai Mirror.

In the Orientalist view, the medieval Muslim period was a time of stagnation and cultural degeneration, in which the original purity of the Upanisadic teachings, systematized by philosophers like Shankara, was lost. In this view, "the genuine achievements of Indian civilization" were recovered during the British colonial rule of India, due to the efforts of western Indologists, who viewed Advaita Vedanta as the authentic philosophy of the Upanishads, and Shankara as its greatest exponent.[429][note 70] While this view has been criticised by postcolonial studies and critiques of Orientalism, "in some corners of the academy, the Orientalists' understanding of premodern Indian history has so far escaped thorough reexamination."[430]

Nevertheless, Balasubramanian argues that since the basic ideas of the Vedanta systems are derived from the Vedas, the Vedantic philosophy is as old as the Vedas. [436]



Deutsch and Dalvi point out that, in the Indian context, texts "are only part of a tradition which is preserved in its purest form in the oral transmission as it has been going on." [438]

Nakamura notes that there are contradictions in doctrine between the four chapters. [449]

It is often used interchangeably with the term *citta-mātra*, but they have different meanings. The standard translation of both terms is "consciousness-only" or "mind-only." Several modern researchers object this translation, and the accompanying label of "absolute idealism" or "idealistic monism". [453] A better translation for *vijñapti-mātra* is representation-only. [454]

1. Something is. 2. It is not. 3. It both is and is not. 4. It neither is nor is not. [146] [page needed] The 'four-cornered negation' is an English gloss of the Sanskrit, *Chatushkoti*. [citation needed]

The influence of Mahayana Buddhism on other religions and philosophies was not limited to Vedanta. Kalupahana notes that the *Visuddhimagga* – a Theravada Buddhist tradition, contains "some metaphysical speculations, such as those of the Sarvastivadins, the Sautrantikas, and even the Yogacarins". [456]

King 2002, p. 128: "Although it is common to find Western scholars and Hindus arguing that Sankaracarya was the most influential and important figure in the history of Hindu intellectual thought, this does not seem to be justified by the historical evidence." [35]

The insignificance of Sringeri matha before this time was such, that Hacker and Kulke & Rothermund have argued that Sringeri matha may have been founded by Vidyaranya himself, proclaiming that it was established by Shankara himself. [346] [482]

Potter 2008, pp. 346–347, 420–423: "There is little firm historical information about Suresvara; tradition holds Suresvara is same as Mandanamisra."

According to Comans, this approach is missing in historic Advaita texts. [524]

Neo-Vedanta seems to be closer to Bhedabheda-Vedanta than to Shankara's Advaita Vedanta, with the acknowledgement of the reality of the world. Nicholas F. Gier: "Ramakrsna, Svami Vivekananda, and Aurobindo (I also include M.K. Gandhi) have been labeled "neo-Vedantists," a philosophy that rejects the Advaitins' claim that the world is illusory. Aurobindo, in his *The Life Divine*, declares that he has moved from Sankara's "universal illusionism" to his own "universal realism" (2005: 432), defined as metaphysical realism in the European philosophical sense of the term." [525]

Presently Cohen has distanced himself from Poonja, and calls his teachings "Evolutionary Enlightenment". [530] What Is Enlightenment, the magazine published by Choen's organisation, has been critical of neo-Advaita several times, as early as 2001. See. [web 36] [web 37] [web 38]

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It is the fact that this argument does not contain a premise explicitly asserting that the five skandhas (classes of psychophysical element) are exhaustive of the constituents of persons, plus the fact that these are all said to be empirically observable, that leads some to claim that the Buddha did not intend to deny the existence of a self tout court. There is, however, evidence that the Buddha was generally hostile toward attempts to establish the existence of unobservable entities. In the *Poṭṭhapāda Sutta* (D I.178–203), for instance, the Buddha compares someone who posits an unseen seer in order to explain our introspective awareness of cognitions, to a man who has conceived a longing for the most beautiful woman in the world based solely on the thought that such a woman must surely exist. And in the *Tevijja Sutta* (D I.235–52), the Buddha rejects the claim of certain Brahmins to know the path to oneness with Brahman, on the grounds that no one has actually observed this Brahman. This makes more plausible the assumption that the argument has as an implicit premise the claim that there is no more to the person than the five skandhas.

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AI Overview

Vajrayana: The Esoteric or Diamond Vehicle of Buddhism

Vajrayana, the "Diamond Vehicle," is a mystical branch of Mahayana Buddhism using powerful techniques like mantras, mudras (symbolic gestures), and mandalas (cosmic diagrams) for a faster path to enlightenment, emphasizing guru guidance and deity visualization to realize inherent Buddha-nature. Originating in India, it's prominent in Tibetan Buddhism, utilizing rituals and practices to transform all experiences into the path to awakening, focusing on realizing the union of wisdom (prajna) and skillful means (upaya).

Core Concepts & Practices

Mantra: Sacred syllables or phrases for mental protection and invoking divine energy.

Mandala: Symbolic cosmic maps for visualization, representing Buddha realms.

Mudra: Ritual hand gestures symbolizing enlightened qualities.

Deity Yoga: Visualizing oneself as a deity to embody enlightened qualities.

Guru Yoga: Connecting with a spiritual teacher (guru) to realize one's own Buddha-nature.

Yab-Yum: A symbol of sexual embrace representing the union of wisdom and method.

Key Features

Faster Path: Aims to achieve enlightenment more quickly than traditional methods.

Uses All Experience: Incorporates all aspects of life, including emotions and the world, as part of the path.

Esoteric & Ritualistic: Involves secret teachings, initiations (empowerments), and complex rituals.

Teacher-Dependent: Requires initiation and guidance from a qualified lama or guru.

Relationship to Buddhism

Mahayana Foundation: Builds upon Mahayana philosophy, using its concepts of emptiness (sunyata) and compassion.

Three Vehicles (Yanas): Often seen as the third, most advanced vehicle after Shravakayana and Mahayana.

Tibetan Buddhism: The primary vehicle for Tibetan traditions (Nyingma, Kagyu, Sakya, Gelug).

Modern Context

Spread globally after Tibetan refugees fled to India in 1959, bringing teachings to the West.

The Dalai Lama is a prominent leader, offering insights to a worldwide following.

Vajrayana: The Diamond Vehicle | The Pluralism Project

Three terms characterize the practice of Vajrayana, each one of which has overt ritual meanings, inner psychophysical meanings, an...

The Pluralism Project

Vajrayana Buddhism for Beginners - Tricycle: The Buddhist Review

Vajrayana Buddhism is a form of Mahayana Buddhism that developed in India and later spread throughout Buddhist Asia. Centering on ...

Tricycle: The Buddhist Review

A Concise Explanation of Vajrayana Buddhism - From the Pure Land

Mandalas: Cosmic diagrams used for visualization, representing various realms of Buddhas and bodhisattvas[4]. Mudras: Symbolic han...

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Vajrayana

Wikipedia

<https://en.wikipedia.org/wiki/Vajrayana>

is a Mahāyāna Buddhist tradition that emphasizes esoteric practices and rituals aimed at rapid spiritual awakening.

Vajrayana Buddhist Council of...

Sudden awakening

Dharani

Deity yoga

People also ask

What is the main belief of Vajrayana Buddhism?

What is the difference between Mahayana and Vajrayana?

What are the 4 activities of Vajrayana?

Is Buddhism supporting LGBT?

Feedback

Vajrayana Buddhism: Beliefs, Meditations, and Practices

Sukhasiddhi Foundation

<https://www.sukhasiddhi.org> › blog › vajrayana-buddhis...

Vajrayana Buddhism teaches that it is possible for one to reach enlightenment in a single lifetime, instead of having to practice ethics, morality, compassion,

Vajrayana: The Diamond Vehicle

The Pluralism Project

<https://pluralism.org> › vajrayana-the-diamond-vehicle

The major stream of Buddhism in Tibet, the Vajrayana emerged in the 7th century out of the Mahayana tradition. This form of Buddhism, sometimes called "Tantric ...

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<https://www.lionsroar.com> › BD Articles

The late Karma Kagyu master Khenpo Karthar Rinpoche presents a clear explanation of the view of Vajrayana and its main practices of generation and completion.

About Vajrayana Now | Vajrayana Now

Vajrayana Now

<https://vajrayananow.com>

Vajrayana is a way of passionate involvement in life, developing competence, confidence, and kind, effective relationships.

What people are saying

Need some advice on a strange feeling

Popular comment · Most practicing Tibetan Buddhist monasteries aren't in Tibet anymore. Anyway, what do "like" and "dislike" have to do with your practice? Do you practice to satisfy your ego? Your practice would be more sophisticated and profound if you found a community you would actually engage in practice with, regardless of tradition or your likes and dislikes. Edit: of course some temples aren't good fits, but that is very different from like and dislike.

.

10+ comments · 1 day ago

r/Buddhism

Reddit

Help with Sadhana

Popular comment · Did you actually make a commitment or are you just assuming? Because getting this kind of practice empowerment doesn't necessarily come with a commitment. There are plenty of cases where there isn't one. And are you sure that it was not a blessing empowerment, hence no manual was distributed?

.

10+ comments · 6 days ago

r/vajrayana

Reddit

2:00

Yongey Mingyur Rinpoche. . This is an excerpt from the Essence of Vajrayana Buddhism course with Mingyur Rinpoche — now available on Vajrayana Online. In this clip, Mingyur Rinpoche teaches that everyone is a buddha — right now, right here. He explai

1K+ reactions · Oct 16, 2025

mingyur.rinpoche · Facebook

Tibetan Buddhist teacher & spiritual leader

Why Emptiness Is Called “Feminine” in Tibetan Buddhism: And She’s Been Waiting For You To Recognize...

Oct 9, 2025

Bern Callahan

Medium

22:00

No One Will Tell You This | Vajrayana's ULTIMATE Mystery | Padmasambhava, Yeshe Tsogyal & Mandarva

17.4K+ views · Oct 19, 2025

Shival Mishra · YouTube

Meditation practitioner

Let's Have a Real Discussion Here - Does Vajrayana Really Works?

Popular comment · reading Dharma benefits you by giving you true teachings on the nature of mind and reality which permeates throughout your life, that is the blessing. There are more blessing that may follow, but a closed off person is not receptive to them, thus they are “secret” does controlling your anger release you from suffering for yourself and others? Does defeating the enemy wrongdoing or controlling your cravings which bind you to samsara? The Dharma is a blessing. \* Mantras interact with the energy system of the body and carry positive energy if done correctly, thus, many spiritual benefits come from them. 2b) karmic purification takes place in the mindstream, you are thinking of the westernized misrepresentation of Karma, the type of karmic purification from mantra and preliminaries is mostly inner. You can plainly observe this. If you need more explanation, feel free to ask. \* negative karma requires multiple facets to fulfill , if you aren't aware that you're doing them wrong or you have a lapse in judgement, the negative karma isn't as strong, prostrations are a positive practice that help to subdue the ego and self cherishing mind. 3b no... it's not better to “just not be Buddhist” because you will eventually be faced with your negative karma one way or another and ignoring practice is only allowing it to build and snowball. \* I myself went

from having \$0 and being miserable living on the streets to making 60k+ per year with a home and vehicle through Buddhist practice.. there's your "proof of material benefit" story. It is not always a benefit in the dualistic sense and your practice must be sincere as well as your samaya \* this is a misunderstanding and over generalization therefore it needs no explaining. A lay practitioner should mostly be concerned with the intent and nature of craving behind their sexual activity. Further restriction of sexual activity and sexual practices are for people with empowerment or monastics. \* I'm not really sure what you're getting at with this question but it seems to be that if something increases the merit of a virtuous act - why is it not required. There are various practices within Vajrayana and none of it is automatically required, it is more about what fits and benefits the practitioner at where they are in their journey, it's also not something everyone can automatically do. Hope this clears up your confusion and criticism of Vajrayana. I'm really curious what you mean by "does it work" if you could clarify that. It's like asking "does 2+2 work?". Buddhism is based purely on logic and reason. Cultivating wisdom and compassion makes you wiser and more compassionate. Not acting from self grasping or craving/ignorance reduces suffering. These are plain observable facts, there is no question of "if they work". It's not a self help program to help you with worldly pursuits. It's a means of mind training, practice, and study for liberation of suffering & cyclic existence for yourself and others completely.

50+ comments · 4 weeks ago

r/TibetanBuddhism  
Reddit

1:52

#WATCH | Nepal's ancient Charya dance, a sacred Vajrayana Buddhist ritual practised since the 7th century, is performed by Newari Bajracharya and Shakya priests during deity initiations. Costumes, devotional songs, mudras and instruments like the damaru bring deities such as Kumari, Tara, Kurukulle, Saraswati, Kalbhairav and Kali to life. Find clean feed, copyright-free content exclusively on #PBSHABD. Register now at [shabd.prasarbharati.org/register](http://shabd.prasarbharati.org/register) #CharyaDance #Nepal #Vajrayana #BuddhistCulture  
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Indian news wire

Charya dance of Nepal is a sacred, ritualistic Vajrayana Buddhist dance performed by Newari Bajracharya and Shakya priests. The dance performance was practiced from the 7th Century and was traditionally performed during deity initiations and tantrayana f  
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airnewsalerts · Facebook

India-based news organization

0:07

Vajrayoginī (Sanskrit: Vajrayoginī; Tibetan: དོར་ཇེ་ནལ་འབྱུང་མ་, Dorjé Naljorma) is a Tantric Buddhist female Buddha and a Dākinī. Vajrayoginī's essence is "great passion" (maharaga), a transcendent passion that is free of selfishness and illusion — she intensely works for the well-being of others and for the destruction of ego clinging. She is seen as being ideally suited for people with strong passions, providing the way to transform those passions into enlightened virtues. She is an Anuttarayoga Tantra iṣṭadevatā (meditation deity) and her practice includes methods for preventing ordinary death, intermediate state (bardo) and rebirth (by transforming them into paths to enlightenment), and for transforming all mundane daily experiences into higher spiritual paths. Origin and Lineage Vajrayoginī's sādhanā originated in the Himalayan region between the tenth and twelfth centuries. It evolved from the Cakrasaṃvara Tantra, where Vajrayoginī appears as his Yab-Yum consort, to beco  
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6:39

Seeing All Beings as Buddhas  
11.9K+ views · Oct 14, 2025

Yongey Mingyur Rinpoche · YouTube  
Tibetan Buddhist meditation teacher

0:46

In Vajrayana Buddhism, Vajradhara and Vajradharma may appear similar, yet each carries a profoundly unique role. Vajradhara - the primordial Buddha - embodies the very essence of enlightenment and transmits the sacred tantric teachings. Vajradharma, in turn, reveals how that ultimate truth unfolds in our spiritual practice, guiding us step by step. Though often mistaken for one another, recognizing their subtle differences opens a deeper doorway to wisdom, compassion, and the transformative journey toward enlightenment. Curious to explore their timeless teachings? Read more on our blog - link in bio. 📞 KU: 22810 | 22575 For more details, contact us at: Email: imagesofenlightenment@gmail.com Whatsapp/ Call: +977 9709047261 Website: enlightenmentthangka.com [enlightenmentthangka, vajradhara, vajradharma, vajrayana buddhism, primordial buddha, tantric teachings, vajrayana deities, buddhist art, enlightenment thangka, sacred thangka art, buddhist wisdom, tibetan buddhis  
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Tibetan thangka gallery

Bhutanese Buddhism is a form of Vajrayana (or Tantric) Buddhism, which is the state religion and is deeply integrated into the country's culture, governance, and way of life. It is a unique expression of Mahayana Buddhism with its own local customs, emphasizing  
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What Is the Essence of Vajrayana Buddhism?  
YouTube · Yongey Mingyur Rinpoche  
Aug 26, 2025  
YouTube · Yongey Mingyur Rinpoche

8:54  
Vajrayana Buddhism teaches that we are all Buddhas by nature but are obscured by impure perceptions. The practice is to take fruition as a path, integrating pure perception into meditation and other practices.

The First Step on the Vajrayana Path (with Guided Meditation)  
YouTube · Yongey Mingyur Rinpoche  
Aug 12, 2025  
YouTube · Yongey Mingyur Rinpoche

16:52  
Vajrayana meditation begins with appreciation and gratitude, recognizing our innate love, compassion, and wisdom.  
Vajrayana for Modern Life with Mingyur Rinpoche  
YouTube · Yongey Mingyur Rinpoche

Aug 11, 2025

YouTube · Yongey Mingyur Rinpoche

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Vajrayāna (Sanskrit: वज्रयान, lit. 'Diamond Vehicle or Thunderbolt Vehicle'), otherwise known as Mantrayāna ("Mantra Vehicle"), Guhyamantrayāna ("Secret Mantra Vehicle"), Tantrayāna ("Tantra Vehicle"), Indo-Tibetan Buddhism, Tantric Buddhism, and Esoteric Buddhism, is a Mahāyāna Buddhist tradition that emphasizes esoteric practices and rituals aimed at rapid spiritual awakening. Emerging between the 5th and 7th centuries CE in medieval India,[1] Vajrayāna Buddhism incorporates a range of techniques, including the use of mantras (sacred sounds), dhāraṇīs (mnemonic codes), mudrās (symbolic hand gestures), mandalās (spiritual diagrams), and the visualization of deities and Buddhas. These practices are designed to transform ordinary experiences into spiritual paths toward enlightenment and liberation, often by engaging with aspects of desire and aversion in a ritualized context.

A distinctive feature of Vajrayāna Buddhism is its emphasis on esoteric transmission, where teachings are passed directly from teacher (guru or vajrācārya) to student through initiation ceremonies.[2] Tradition asserts that these teachings have been passed down through an unbroken lineage going back to the historical Buddha (c. the 5th century BCE), sometimes via other Buddhas or bodhisattvas (e.g., Vajrapāṇi).[3] This lineage-based transmission ensures the preservation of the purity and effectiveness of the teachings. Practitioners often engage in deity yoga, a meditative practice where one visualizes oneself as a deity embodying enlightened qualities to transform one's perception of reality. The tradition also acknowledges the role of feminine energy, venerating female Buddhas and ḍākiṇīs (spiritual beings), and sometimes incorporates practices that challenge conventional norms to transcend dualistic thinking.

Vajrayāna has given rise to various sub-traditions across Asia. In Tibet, it evolved into Tibetan Buddhism, which became the dominant spiritual tradition, integrating local beliefs and practices. In Japan, it influenced Shingon Buddhism, established by Kūkai, emphasizing the use of mantras and rituals. Chinese Esoteric Buddhism also emerged, blending Vajrayāna practices with existing Chinese Buddhist traditions, however this is no longer a separate sect and has mostly mixed in with normal exoteric Buddhism. Each of these traditions adapted Vajrayāna principles to its cultural context while maintaining core esoteric practices aimed at achieving enlightenment.

Central to Vajrayāna symbolism is the vajra, a ritual implement representing indestructibility and irresistible force, embodying the union of transcendental wisdom and compassion.[4] Practitioners often use the vajra in conjunction with a bell during rituals, symbolizing the integration of male and female principles. The tradition also employs rich visual imagery, including mudrās, complex mandalās, and depictions of wrathful deities that serve as meditation aids to help practitioners internalize spiritual

concepts and confront inner obstacles on the path to enlightenment.

## Terminology

A vajra and bell (ghanta), which are classic ritual symbols of Vajrayāna Buddhism  
In medieval India, the initial terms that were used to refer to the tantric Buddhist tradition were Mantranāya ("Path of Mantras") and Mantrayāna ("Mantra Vehicle").[5] Later, other terms were adopted, like Vajrayāna ("Diamond Vehicle" or "Thunderbolt Vehicle").

In Tibetan Buddhism practiced in the Himalayan regions of India, Nepal, Tibet, and Bhutan, Buddhist Tantra is most often termed Vajrayāna (Tib. དྲེན་པ་, dorje tekpa, Wyl. rdo rje theg pa) and Secret mantra (Skt. Guhyamantra, Tib.གསང་སྒྲུག་, sang ngak, Wyl. gsang sngags). The vajra is a mythical weapon associated with Indra that was said to be indestructible and unbreakable (like a diamond)[4] and extremely powerful (like a thunder). Thus, the term is variously translated as Diamond Vehicle, Thunderbolt Vehicle, Indestructible Vehicle, and so on.

The vajra, or diamond, is an adamantine symbol. A diamond has two qualities: it has the power to shatter all ordinary stones, and conversely, no stone can break a diamond. The actual vajra is the mind that has the realization of the ultimate truth inseparably merged with a special kind of tantric bliss. [...] That is why the vajra, or diamond, is the symbol of the tantric path and its result: the wisdom of nondual emptiness and bliss.[4]

In Chinese Esoteric Buddhism, it is generally known by terms such as Zhēnyán (Chinese: 真言, literally "true word", referring to mantra), Tángmì or Hanmì (唐密 - 漢密, "Tang Esotericism" or "Han Esotericism"), Mìzōng (密宗, "Esoteric Sect"), or Mìjiào (Chinese: 密教; Esoteric Teaching). The Chinese term mì 密 ("secret, esoteric") is a translation of the Sanskrit term Guhya ("secret, hidden, profound, abstruse").[6]

In Japan, Buddhist esotericism is known as Mikkyō (密教, secret teachings) or by the term Shingon (a Japanese rendering of Zhēnyán), which also refers to a specific school of Shingon-shū (真言宗).

The term "Esoteric Buddhism" is first used by Western occultist writers, such as Helena Blavatsky and Alfred Percy Sinnett, to describe theosophical doctrines passed down from "supposedly initiated Buddhist masters." [7]

## Origins

icon

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According to David B. Gray, Vajrayana originated from pre-existing Tantric traditions, also known as 'Tantrism', which emerged within Hinduism during the first millennium CE. These early Hindu tantric practices had a profound influence on South Asian Mahāyāna Buddhism, leading to the development of distinct Buddhist tantric traditions, which arose in the 7th century CE, rapidly spread across Southeast, East, and Central Asia, giving rise to distinct traditions in East Asia and Tibet.[8]

## History

Mahasiddhas, Palpung monastery. Note the figure of the great adept Putalipa at center, seated in a cave and gazing at an image of the meditational deity Samvara and the figure at the bottom left holding a skull-staff (khaṭvāṅga) and a flaying knife (kartika).  
Mahasiddhas and the tantric movement

Tantric Buddhism is associated with groups of wandering yogis called mahasiddhas in medieval India.[9] According to Robert Thurman, these tantric figures thrived during the latter half of the first millennium CE.[3] According to John Myrdhin Reynolds, the mahasiddhas date to the medieval period in North India and used methods radically different from those used in Buddhist monasteries, including practicing on charnel grounds.[10]

Since Tantra focuses on the transformation of poisons into wisdom, the yogic circles came together in tantric feasts, often in sacred sites (pitha) and places (ksetra), which included dancing, singing, consort practices, and the ingestion of taboo substances like alcohol, urine, and meat.[11] At least two of the mahasiddhas cited in the Buddhist literature are comparable with the Shaiva Nath saints (Gorakshanath and Matsyendranath) who practiced Hatha Yoga.

According to Schumann, a movement called Sahaja-siddhi developed in the 8th century in Bengal.[12] It was dominated by long-haired, wandering mahasiddhas who openly challenged and ridiculed the Buddhist establishment.[13] The mahasiddhas pursued siddhis, magical powers such as flight and extrasensory perception as well as spiritual liberation.[14][15]

## Tantras

Main article: Tantras (Buddhism)

Vajra Realm Mandala, based on the tantric Vajrasekhara Sutra, and symbolizing the final realization of Vairocana Buddha in Shingon

Naked tantrikas dancing and eating from skull cups (kapalas), closeup of a Chakrasamvara mandala

Mahāyāna sutras contain "proto-tantric" material, such as the Gandavyuha and the Dasabhumika, which might have served as a central source of visual imagery for Tantric texts.[16] Later Mahāyāna texts like the Kāraṇḍavyūha Sūtra (c. 4th–5th century CE) expound the use of mantras such as Om mani padme hum, associated with vastly

powerful beings like Avalokiteshvara. The Heart Sutra also includes a mantra.

Vajrayāna Buddhists developed a large corpus of texts, the Buddhist Tantras, some of which can be traced to at least the 7th century CE but might be older. The dating of the tantras is "a difficult, indeed an impossible task", according to David Snellgrove.[17]

Some of the earliest of these texts, Kriya tantras such as the Mañjuśrī-mūla-kalpa (c. 6th century), teach the use of mantras and dharanis for mostly worldly ends, including curing illness, controlling the weather and generating wealth.[18] The Tattvasaṃgraha Tantra (Compendium of Principles), classed as a "Yoga tantra", is one of the first Buddhist tantras that focuses on liberation as opposed to worldly goals. In another early tantra, the Vajrasekhara (Vajra Peak), the influential schema of the five Buddha families is developed.[19] Other early tantras include the Mahāvairocana Abhisambodhi and the Guhyasamāja (Gathering of Secrets).[20]

The Guhyasamāja is a Mahayoga class of Tantra, which features forms of ritual practice considered "left-hand" (vamachara), such as use of taboo substances like alcohol, consort practices, and charnel ground practices that evoke wrathful deities.[21] Ryujun Tajima divides the tantras into those that were "a development of Mahāyānist thought" and those "formed in a rather popular mould toward the end of the eighth century and declining into the esoterism of the left".[22] This "left esoterism" mainly refers to the Yogini tantras and later works associated with wandering yogis. This practice survives in Tibetan Buddhism, but it is rare for this to be done with an actual person. It is more common for a yogi or yogini to use an imagined consort (a buddhist tantric deity, i.e. a yidam).[23]

Later tantras such as the Hevajra Tantra and the Chakrasamvara are classed as "Yogini tantras" and represent the final form of development of Indian Buddhist tantras in the ninth and tenth centuries.[18] The Kalachakra tantra developed in the 10th century.[24] It is farthest removed from the earlier Buddhist traditions, and incorporates concepts of messianism and astrology not present elsewhere in Buddhist literature.[13]

According to Ronald M. Davidson, the rise of Tantric Buddhism was a response to the feudal structure of Indian society in the early medieval period (ca. 500–1200 CE), which saw kings divinized as manifestations of gods. Likewise, tantric yogis reconfigured their practice through the metaphor of being consecrated (abhiśeka) as the overlord (rājādhirāja) of a mandala palace of divine vassals, an imperial metaphor symbolizing kingly fortresses and their political power.[25]

Relationship to Shaivism

Further information: Kashmir Shaivism

Vajrayana adopted deities such as Bhairava, known as Yamantaka in Tibetan Buddhism.

The central deity of the Cakrasaṃvara Tantra, which, according to scholars like David B.

Gray and Alexis Sanderson, appropriated numerous elements from nondual Shaiva Tantra

The question of the origins of early Vajrayāna has been taken up by various scholars. David Seyfort Ruegg has suggested that Buddhist tantra employed various elements of a "pan-Indian religious substrate" that is not specifically Buddhist, Shaiva or Vaishnava. [26]

According to Alexis Sanderson, various classes of Vajrayāna literature developed as a result of royal courts sponsoring both Buddhism and Shaivism.[27] The relationship between the two systems can be seen in texts like the Mañjusrimulakalpa, which later came to be classified under Kriya tantra, and states that mantras taught in the Shaiva, Garuda, and Vaishnava tantras will be effective if applied by Buddhists since they were all taught originally by Manjushri.[28]

Sanderson notes that the Vajrayāna Yogini tantras draw extensively from the material also present in Shaiva Bhairava tantras classified as Vidyapitha. Sanderson's comparison of them shows similarity in "ritual procedures, style of observance, deities, mantras, mandalas, ritual dress, Kapalika accouterments like skull bowls, specialized terminology, secret gestures, and secret jargons. There is even direct borrowing of passages from Shaiva texts." [29] Sanderson gives numerous examples, such as the Guhyasiddhi of Padmavajra, a work associated with the Guhyasamaja tradition, which prescribes acting as a Shaiva guru and initiating members into Saiva Siddhanta scriptures and mandalas.[30] Sanderson says that the Samvara tantra texts adopted the pitha list from the Shaiva text Tantrasadbhāva, introducing a copying error where a deity was mistaken for a place.[31]

Davidson argues that Sanderson's arguments for direct influence from Shaiva Vidyapitha texts are problematic because "the chronology of the Vidyapitha tantras is by no means so well established" [32] and "the available evidence suggests that received Saiva tantras come into evidence sometime in the ninth to tenth centuries with their affirmation by scholars like Abhinavagupta (c. 1000 c.e.)" [33] Davidson also notes that the list of pithas or sacred places is "certainly not particularly Buddhist, nor are they uniquely Kapalika venues, despite their presence in lists employed by both traditions." [34] He adds that, like the Buddhists, the Shaiva tradition was involved in the appropriation of Hindu and non-Hindu deities, texts, and traditions, an example being "village or tribal divinities like Tumburu". [35]

Davidson adds that Buddhists and Kapalikas as well as other ascetics (possibly Pasupatas) mingled and discussed their paths at various pilgrimage places and that there were conversions between the different groups. Thus he concludes:

The Buddhist-Kapalika connection is more complex than a simple process of religious imitation and textual appropriation. There can be no question that the Buddhist tantras were heavily influenced by Kapalika and other Saiva movements, but the influence was apparently mutual. Perhaps a more nuanced model would be that the various lines of

transmission were locally flourishing and that in some areas they interacted, while in others they maintained concerted hostility. Thus the influence was both sustained and reciprocal, even in those places where Buddhist and Kapalika siddhas were in extreme antagonism.[36]

Davidson also argues for the influence of non-Brahmanical and outcaste tribal religions and their feminine deities (such as Parnasabari and Janguli).[37]

#### Traditional legends

According to several Buddhist tantras as well as traditional Tibetan Buddhist sources, the Vajrayana tantras were taught by the Buddha Shakyamuni, but only to some individuals. There are several stories and versions of how the tantras were disseminated. The Jñāna Tilaka Tantra, for example, has the Buddha say that the tantras will be explained by the bodhisattva Vajrapani. One of the most famous legends is that of king Indrabhūti (also known as King Ja) of Oddiyana (a figure related to Vajrapani, in some cases said to be an emanation of him).[38]

Other accounts attribute the revelation of Buddhist tantras to Padmasambhava, saying that he was an emanation of Amitabha and Avalokiteshvara and that the Buddha predicted his arrival. Some accounts also maintain Padmasambhava is a direct reincarnation of Buddha Shakyamuni.[39]

#### Philosophical background

Nalanda Mahavihara, a major center for the study of Vajrayana philosophy during the Pala era.

According to Alex Wayman, the philosophical view of Vajrayana is based on Mahayana Buddhist philosophy, mainly the Madhyamaka and Yogacara schools.[40] The major difference seen by Vajrayana thinkers is the superiority of Tantric methods, which provide a faster vehicle to liberation and contain many more skillful means (upaya).

The importance of the theory of emptiness is central to the Tantric Buddhist view and practice. The Buddhist emptiness view sees the world as fluid, without an ontological foundation or inherent existence, but ultimately a fabric of constructions. Because of this, tantric practice such as self-visualization as the deity is seen as no less real than everyday reality, but a process of transforming reality itself, including the practitioner's identity as the deity. Stephan Beyer notes, "In a universe where all events dissolve ontologically into Emptiness, the touching of Emptiness in the ritual is the re-creation of the world in actuality".[41]

The doctrine of Buddha-nature, as outlined in the Ratnagotravibhāga of Asanga, was also an important theory that became the basis for Tantric views.[42] As explained by the Tantric commentator Lilavajra, this "intrinsic secret [behind] diverse manifestation" is Tantra's utmost secret and aim. According to Wayman, this "Buddha embryo" (tathāgatagarbha) is a "non-dual, self-originated Wisdom (jnana), an effortless fount of

good qualities" that resides in the mindstream but is "obscured by discursive thought". [43] This doctrine is often associated with the idea of inherent or natural luminosity (Skt: prakṛti-prabhāsvara-citta, T. 'od gsal gyi sems) or purity of the mind (prakṛti-parisuddha).

Another fundamental theory of Tantric practice is that of transformation. In Vajrayāna, negative mental factors such as desire, hatred, greed, and pride are used as part of the path. As French Indologist Madeleine Biardeau notes, the tantric doctrine is "an attempt to place kama, desire, in every meaning of the word, in the service of liberation." [44] This view is outlined in the following passage from the Hevajra tantra:

Those things by which evil men are bound, others turn into means and gain thereby release from the bonds of existence. By passion the world is bound, by passion too it is released, but by heretical Buddhists this practice of reversals is not known. [45]

The Hevajra further states that "one knowing the nature of poison may dispel poison with poison." [44] As Snellgrove notes, this idea is already present in Asanga's Mahayana-sutra-alamkara-karika and therefore it is possible that he was aware of Tantric techniques, including sexual yoga. [46]

According to Buddhist Tantra, there is no strict separation of the profane or samsara and the sacred or nirvana; rather, they exist in a continuum. Everyone is seen as containing the seed of enlightenment, which is covered over by defilements. Douglas Duckworth notes that Vajrayana sees Buddhahood not as something outside or an event in the future, but as immanently present. [47]

Indian Tantric Buddhist philosophers such as Buddhaguhya, Vimalamitra, Ratnākaraśānti, and Abhayakaragupta continued the tradition of Buddhist philosophy and adapted it to their commentaries on the major Tantras. Abhayakaragupta's Vajravalī is a key source in the theory and practice of tantric rituals. After monks such as Vajrabodhi and Śubhakarasiṃha brought Tantra to Tang China (716 to 720), tantric philosophy continued to be developed in Chinese and Japanese by thinkers such as Yi Xing and Kūkai.

Likewise in Tibet, Sakya Pandita (1182–28 – 1251), as well as later thinkers like Longchenpa (1308–1364) expanded on these philosophies in their tantric commentaries and treatises. The status of the tantric view continued to be debated in medieval Tibet. Tibetan Buddhist Rongzom Chokyi Zangpo (1012–1088) held that the views of sutra such as Madhyamaka were inferior to that of tantra, which was based on basic purity of ultimate reality. [48] Tsongkhapa (1357–1419), on the other hand, held that there is no difference between Vajrayāna and other forms of Mahayana in terms of prajnaparamita (perfection of insight) itself, only that Vajrayāna works faster. [49]

Place within Buddhist tradition

Tangut Auspicious Tantra of All-Reaching Union



Various classifications distinguish Vajrayāna from other Buddhist traditions. Vajrayāna can be seen as a third yana, next to Śrāvakayāna and Mahayana.[13] Vajrayāna can be distinguished from Sutrayana. Sutrayana is the method of perfecting good qualities, where Vajrayāna is the method of taking the intended outcome of Buddhahood as the path. Vajrayāna can also be distinguished from the paramitayana. According to this schema, Indian Mahayana revealed two vehicles (yana) or methods for attaining enlightenment: the method of the perfections (Paramitayana) and the method of mantra (Mantrayana).[50]

The Paramitayana consists of the six or ten paramitas, of which the scriptures say that it takes three incalculable aeons to lead one to Buddhahood. The tantra literature, on the other hand, says that Mantrayana leads one to Buddhahood in a single lifetime.[50] According to the literature, the mantra is an easy path without the difficulties of Paramitayana.[50] Mantrayana is sometimes portrayed as a method for those of inferior abilities,[50] but the practitioner of mantra must still adhere to the Bodhisattva vow.[50]

## Characteristics

Manjushri, the bodhisattva associated with prajñā

### Goal

The goal of spiritual practice in the Mahayana and Vajrayāna traditions is to become a Sammāsambuddha (fully awakened Buddha); those on this path are termed Bodhisattvas. As with the Mahayana, motivation is a vital component of Vajrayāna practice. The Bodhisattva-path is an integral part of Vajrayāna, which teaches that all practices are to be undertaken with the motivation to achieve Buddhahood for the benefit of all sentient beings.

In the vehicle of Sutra Mahayana, the "path of the cause" is taken whereby a practitioner starts with his or her potential Buddha-nature and nurtures it to produce the fruit of Buddhahood. In Vajrayāna, the "path of the fruit" is taken whereby the practitioner takes his or her innate Buddha-nature as the means of practice. Experiencing ultimate truth is said to be the purpose of all the various tantric techniques practiced in Vajrayana.[51]

## Esoteric transmission

Main article: Esoteric transmission

Monks attending the 2003 Kalachakra empowerment in Bodhgaya, India. Some empowerment ceremonies can include large numbers of initiates.

Vajrayāna Buddhism is esoteric in the sense that the transmission of certain teachings occurs only from teacher to student during an empowerment (abhiṣeka), and their practice requires initiation in a ritual space containing the mandala of the deity.[52] Because of their role in giving access to the practices and guiding the student through them, the Vajracharya Lama is considered indispensable in Vajrayāna.[53]

The secrecy of teachings was often protected through the use of allusive, indirect,

symbolic, and metaphorical language (twilight language) that required interpretation and guidance from a teacher.[54] The teachings may also be considered "self-secret", meaning that even if they were to be told directly to a person, that person would not necessarily understand the teachings without proper context. In this way, the teachings are "secret" to the minds of those who are not following the path with more than simple curiosity.[55][56]

Esler points out that while secrecy is presented as necessary to prevent the teachings from falling into the hands of unworthy recipients, it also serves to demarcate a kind of religious in-group. He observes that from an anthropological perspective, allowing reference to the secret to "remain close to the social surface" through veiled allusions plays a more important role in some ways than the secret content itself, as it mobilizes the secret as a kind of symbolic capital.[57]

Affirmation of the feminine, antinomian and taboo

Tibetan Chakrasamvara statue in Yab-Yum union with his consort Vajravārāhī  
Some Vajrayāna rituals traditionally included the use of certain taboo substances, such as blood, semen, alcohol, and urine, as ritual offerings and sacraments, though some of these are often replaced with less taboo substances such as yogurt. Tantric feasts and initiations sometimes employed substances like human flesh, as noted by Kahha's Yogaratnamala.[58]

The use of these substances is related to the non-dual (advaya) nature of a Buddha's wisdom (buddhajñāna). Since the ultimate state is in some sense non-dual, a practitioner can approach that state by "transcending attachment to dual categories such as pure and impure, permitted and forbidden". As the Guhyasamāja Tantra states, "the wise man who does not discriminate achieves Buddhahood".[58]

Vajrayāna rituals also include sexual yoga, union with a physical consort as part of advanced practices. Some tantras go further: the Hevajra tantra states, "You should kill living beings, speak lying words, take what is not given, consort with the women of others".[58] While some of these statements were taken literally as part of ritual practice, others, such as killing, were interpreted metaphorically. In the Hevajra, "killing" is defined as developing concentration by killing the life-breath of discursive thoughts.[59] Likewise, while actual sexual union with a physical consort is practiced, it is also common to use a visualized consort.[citation needed]

Wayman points out that the symbolic meaning of tantric sexuality is ultimately rooted in bodhicitta and the bodhisattva's quest for enlightenment is likened to a lover seeking union with the mind of the Buddha.[60] Judith Simmer-Brown notes the importance of the psycho-physical experiences arising in sexual yoga, termed "great bliss" (mahasukha): "Bliss melts the conceptual mind, heightens sensory awareness, and opens the practitioner to the naked experience of the nature of mind." [61] This tantric experience is not the same as ordinary self-gratifying sexual passion since it relies on

tantric meditative methods using the illusory body and visualizations as well as the motivation for enlightenment.[62] The Hevajra tantra says:

This practice [of sexual union with a consort] is not taught for the sake of enjoyment, but for the examination of one's own thought, whether the mind is steady or waving.[63]

Feminine deities and forces are a major element of Vajrayāna. In the Yogini tantras in particular, women and female yoginis are given high status as the embodiment of female deities such as the wild and nude Vajrayogini.[64] The Candamaharosana Tantra (viii:29–30) states:

Women are heaven, women are the teaching (dharma)  
Women indeed are the highest austerity (tapas)  
Women are the Buddha, women are the Sangha  
Women are the Perfection of Wisdom.[64]

In India, there is evidence that women participated in tantric practice alongside men and were also teachers, adepts, and authors of tantric texts.[65]

Vows and behaviour

Main article: Samaya

Practitioners of Vajrayāna must abide by various tantric vows or pledges called samaya. These are extensions of the rules of the Prātimokṣa and Bodhisattva vows for the lower levels of tantra, and are taken during initiations into the empowerment for a particular Unsurpassed Yoga Tantra. The special tantric vows vary depending on the specific mandala practice for which the initiation is received and on the level of initiation. Ngagpas of the Nyingma school keep a special non-celibate ordination.

A tantric guru, or teacher, is expected to keep his or her samaya vows in the same way as his students. Proper conduct is considered especially necessary for a qualified Vajrayana guru. For example, the Ornament for the Essence of Manjushrikirti states:

Distance yourself from Vajra Masters who are not keeping the three vows  
who keep on with a root downfall, who are miserly with the Dharma,  
and who engage in actions that should be forsaken.  
Those who worship them go to hell and so on as a result.[66]

Tantra techniques

Mani stones, stones inscribed with the "om mani padme hum" mantra

A Japanese Handscroll depicting various mudras, 11th–12th century

See also: Tibetan tantric practice

While all Vajrayāna Buddhist traditions include all the traditional practices used in Mahayana Buddhism, such as developing bodhicitta, practicing the paramitas, and

meditations, they also make use of unique tantric methods and Dzogchen meditation, which are seen as more advanced. These include mantras, mandalas, mudras, deity yoga, other visualization-based meditations, illusory body yogas like tummo, and rituals like the goma fire ritual. Vajrayana teaches that these techniques provide a faster path to Buddhahood.[67]

A central feature of tantric practice is the use of mantras and seed syllables (bijas). Mantras are words, phrases, or a collection of syllables used for various meditative, magical, and ritual ends. Mantras are usually associated with specific deities or Buddhas, and are seen as their manifestations in sonic form. They are traditionally believed to have spiritual power, which can lead to enlightenment as well as supramundane abilities (siddhis).[68]

According to Indologist Alex Wayman, Buddhist esotericism centers on what is known as "the three mysteries" or "secrets": the tantric adept affiliates his body, speech, and mind with the body, speech, and mind of a Buddha through mudra, mantras, and samadhi, respectively.[69] Padmavajra (c. 7th century) explains in his *Tantrarhavadatara Commentary*, the secret Body, Speech, and Mind of the Buddhas are:[70]

Secret of Body: Whatever form is necessary to tame the living beings.

Secret of Speech: Speech exactly appropriate to the lineage of the creature, as in the language of the yaksas, etc.

Secret of Mind: Knowing all things as they really are.

These elements are brought together in the practice of tantric deity yoga, which involves visualizing the deity's body and mandala, reciting the deity's mantra, and gaining insight into the nature of things based on this contemplation. Advanced tantric practices such as deity yoga are taught in the context of an initiation ceremony by tantric gurus or vajracharyas (vajra-masters) to the tantric initiate, who also takes on formal commitments or vows (samaya).[68] In Tibetan Buddhism, advanced practices like deity yoga are usually preceded by or coupled with "preliminary practices" called ngondro, consisting of five to seven accumulation practices and includes prostrations and recitations of the 100 syllable mantra.[71]

Vajrayana is a system of tantric lineages, and thus only those who receive an empowerment or initiation (abhisheka) may practice the more advanced esoteric methods. In tantric deity yoga, mantras, or bijas are used during the ritual evocation of deities that are said to arise out of the uttered and visualized mantric syllables. After the deity's image and mandala has been established, heart mantras are visualized as part of the contemplation in different points of the deity's body.[72]

Most Tantric Buddhists believe nirvana is achievable in a single lifetime with "vigorous study and meditation".[73]

Deity yoga

Main article: Deity yoga

An 18th century Mongolian miniature which depicts a monk generating a tantric visualization

A Japanese depiction of the Amida Triad in Seed Syllable form (Siddham Script). Visualizing deities in the form of seed syllables is a common Vajrayana meditation. In Shingon, one of the most common practices is Ajikan (阿字觀), meditating on the syllable A.

The fundamental practice of Buddhist Tantra is "deity yoga" (devatayoga), meditation on a chosen deity or "cherished divinity" (Skt. *Iṣṭa-devatā*, Tib. *yidam*), which involves the recitation of mantras and prayers and visualization of the deity, the associated mandala of the deity's Buddha field, along with consorts and attendant Buddhas and bodhisattvas.[74] According to the Tibetan scholar Tsongkhapa, deity yoga separates Tantra from Sutra practice.[75]

In the Unsurpassed Yoga Tantras, the most widespread tantric form in Indo-Tibetan Buddhism, this method is divided into two stages, generation (*utpatti-krama*) and completion (*niṣpanna-krama*). In the generation stage, one dissolves one's reality into emptiness and meditates on the deity-mandala, resulting in identification with this divine reality. During deity visualization, the deity is to be imagined as not solid or tangible, as "empty yet apparent", with the character of a mirage or a rainbow.[76]

This visualization is to be combined with "divine pride", which is "the thought that one is oneself the deity being visualized." [77] Divine pride is different from common pride because it is based on compassion for others and an understanding of emptiness.[78] The divine image along with the illusory body is then dissolved into luminous emptiness. This dissolution into emptiness is then followed by the visualization of the deity and the yogi's re-emergence as the deity.[77] This practice is repeated over a number of daily sessions. The practitioner proceeds to the completion state after completing a requisite number of mantra repetitions, either defined in the text or given by the empowering lama.[79]

A Tibetan depiction of the perfection stage practices of tummo (Skt. *candali*, inner heat) and phowa (transference of consciousness)

The Tibetologist David Germano outlines two main types of completion practice: a formless and image-less contemplation on the ultimate empty nature of the mind and various yogas that make use of the illusory body to produce energetic sensations of bliss and warmth.[80] The illusory body yogas systems like the Six Dharmas of Naropa and the Six Yogas of Kalachakra make use of energetic schemas of human psycho-physiology composed of "energy channels" (Skt. *nadi*, Tib. *rtsa*), "winds" or currents (Skt. *vayu*, Tib. *rlung*), "drops" or charged particles (Skt. *bindu*, Tib. *thig le*), and chakras ("wheels"). These subtle energies are seen as "mounts" for consciousness, the physical component of awareness. They are engaged by various means such as pranayama (breath control) to produce blissful experiences that are then applied to the realization of

ultimate reality.[81]

Other methods associated with the completion stage in Tibetan Buddhism include dream yoga (which relies on lucid dreaming), practices associated with the bardo (the interim state between death and rebirth), transference of consciousness (phowa), and Chöd, in which the yogi ceremonially offers their body to be eaten by tantric deities in a ritual feast.

#### Other practices

A Newari Buddhist mandala used for Guru Puja, Nepal, 19th century, gilt copper inlaid with semiprecious stones

Video of a Shingon Goma Fire Ritual at Yakuōin Yūkiji, Mount Takao

Another form of Vajrayana practice are certain meditative techniques associated with Mahāmudrā and Dzogchen, often termed "formless practices" or the path of self-liberation. These techniques do not rely on deity visualization per se but on direct pointing-out instruction from a master, and are often seen as the most advanced and direct methods.[82]

Another distinctive feature of Tantric Buddhism is its unique and often elaborate rituals. They include pujas (worship rituals), prayer festivals, protection rituals, death rituals, tantric feasts (ganachakra), tantric initiations (abhiseka) and the goma fire ritual (common in East Asian Esotericism).

Duration: 1 minute and 11 seconds.1:11

A video of the Cham dance, a traditional practice in some sects of Tibetan Buddhism

An important element in some of these rituals (particularly initiations and tantric feasts) seems to have been the practice of ritual sex or sexual yoga (karmamudra, "desire seal", also called "consort observance", vidyavrata, and euphemistically as "puja"), as well as the sacramental ingestion of "power substances" such as the mingled sexual fluids and uterine blood (often performed by licking these substances off the vulva, a practice termed yonipuja).[83]

The practice of ingestion of sexual fluids is mentioned by numerous tantric commentators, sometimes euphemistically referring to the penis as the "vajra" and the vagina as the "lotus". The Cakrasamvara Tantra commentator Kambala, writing about this practice, states:

The seats are well-known on earth to be spots within the lotus mandala; by abiding within it there is great bliss, the royal nature of nondual joy. Therefore the lotus seat is supreme: filled with a mixture of semen and uterine blood, one should especially kiss it, and lolling with the tongue take it up. Unite the vajra and lotus, with the rapture of drinking [this] liquor.[84]

According to David Gray, these sexual practices probably originated in a non-monastic

context and were later adopted by monastic establishments (such as Nalanda and Vikramashila). He notes that the anxiety of figures like Atisa about these practices, and the stories of Virūpa and Maitripa being expelled from their monasteries for performing them, shows that supposedly celibate monastics were undertaking these sexual rites. [85]

Because of its adoption by the monastic tradition, sexual yoga slowly became either done with an imaginary consort visualized by the yogi instead of an actual person, or reserved to a small group of the "highest" or elite practitioners. Likewise, the drinking of sexual fluids was also reinterpreted by later commentators to refer to illusory body anatomy of the perfection stage practices.[86]

### Symbols and imagery

Dagchen Rinpoche's hand holds a vajra drawing lines that close the Hevajra Mandala, after the empowerment, Tharlam Monastery of Tibetan Buddhism, Boudha, Kathmandu, Nepal.

Vajrayāna uses a rich variety of symbols, terms, and images that have multiple meanings according to a complex system of analogical thinking. In Vajrayāna, symbols, and terms are multi-valent, reflecting the microcosm and the macrocosm as in the phrase "As without, so within" (yatha bahyam tatha 'dhyatmam iti) from Abhayakaragupta's Nispannayogavali.[87]

### The vajra

Bronze vajras and bell from Itsukushima, Japan

The Sanskrit term "vajra" denoted a thunderbolt like a legendary weapon and divine attribute that was made from an adamantine, or an indestructible substance which could, therefore, pierce and penetrate any obstacle or obfuscation. It is the weapon of choice of Indra, the King of the Devas. As a secondary meaning, "vajra" symbolizes the ultimate nature of things which is described in the tantras as translucent, pure and radiant, but also indestructible and indivisible. It is also symbolic of the power of tantric methods to achieve its goals.[88]

A vajra is also a scepter-like ritual object (Standard Tibetan: རྡོ་རྗེ་ dorje), which has a sphere (and sometimes a gankyil) at its centre, and a variable number of spokes, 3, 5 or 9 at each end (depending on the sadhana), enfolding either end of the rod. The vajra is often traditionally employed in tantric rituals in combination with the bell or ghanta; symbolically, the vajra may represent method as well as great bliss and the bell stands for wisdom, specifically the wisdom realizing emptiness. The union of the two sets of spokes at the center of the wheel is said to symbolize the unity of wisdom (prajña) and compassion (karuna) as well as the sexual union of male and female deities.[89]

### Imagery and ritual in deity yoga

Chöd ritual, showing the use of Damaru drum and hand-bell, as well as the Kangling (thighbone trumpet)

Representations of the deity, such as statues (murti), paintings (thangka), or mandala, are often employed as an aid to visualization, in deity yoga. The use of visual aids, particularly microcosmic/macrocosmic diagrams, known as mandalas, is another unique feature of Buddhist Tantra. Mandalas are symbolic depictions of the sacred space of the awakened Buddhas and Bodhisattvas as well as of the inner workings of the human person.[90] The macrocosmic symbolism of the mandala then, also represents the forces of the human body. The explanatory tantra of the Guhyasamaja tantra, the Vajramala, states: "The body becomes a palace, the hallowed basis of all the Buddhas." [91]

Mandalas are also sacred enclosures, sacred architecture that house and contain the uncontainable essence of a central deity or yidam and their retinue. In the book *The World of Tibetan Buddhism*, the Dalai Lama describes mandalas thus: "This is the celestial mansion, the pure residence of the deity." The Five Tathagatas or 'Five Buddhas', along with the figure of the Adi-Buddha, are central to many Vajrayana mandalas as they represent the "five wisdoms", which are the five primary aspects of primordial wisdom or Buddha-nature.[92]

All ritual in Vajrayana practice can be seen as aiding in this process of visualization and identification. The practitioner can use various hand implements such as a vajra, bell, hand-drum (damaru) or a ritual dagger (phurba), but also ritual hand gestures (mudras) can be made, special chanting techniques can be used, and in elaborate offering rituals or initiations, many more ritual implements and tools are used, each with an elaborate symbolic meaning to create a special environment for practice. Vajrayana has thus become a major inspiration in traditional Tibetan art.

## Texts

Three leaves from a manuscript of the *Vajrāvalī*, a ritual compendium compiled by Abhayakaragupta, abbot of the Vikramashila monastery around 1100 CE

See also: Tantras (Buddhism) and Tibetan Buddhist canon

There is an extended body of texts associated with Buddhist Tantra, including the "tantras" themselves, tantric commentaries and shastras, sadhanas (liturgical texts), ritual manuals (Chinese: 儀軌; Pinyin: Yíguǐ; Rōmaji: Giki), dharanis, poems or songs (dohas), termas and so on. According to Harunaga Isaacson,

Though we do not know precisely at present just how many Indian tantric Buddhist texts survive today in the language in which they were written, their number is certainly over one thousand five hundred; I suspect indeed over two thousand. A large part of this body of texts has also been translated into Tibetan, and a smaller part into Chinese. Aside from these, there are perhaps another two thousand or more works that are known today only from such translations. We can be certain as well that many others



are lost to us forever, in whatever form. Of the texts that survive a very small proportion has been published; an almost insignificant percentage has been edited or translated reliably.[93]

Vajrayāna texts exhibit a wide range of literary characteristics—usually a mix of verse and prose, almost always in a Sanskrit that "transgresses frequently against classical norms of grammar and usage," although also occasionally in various Middle Indic dialects or elegant classical Sanskrit.[93]

In Chinese Mantrayana (Zhenyan), and Japanese Shingon, the most influential esoteric texts are the Mahavairocana Tantra and the Vajraśekhara Sūtra.[94][95]

In Tibetan Buddhism, a large number of tantric works are widely studied and different schools focus on the study and practice of different cycles of texts. According to Geoffrey Samuel,

the Sakyapa specialize in the Hevajra Tantra, the Nyingmapa specialize in the various so called Old Tantras and terma cycles, and the most important Kagyudpa and Gelugpa tantras are Guhyasamāja, Cakrasaṃvara and Kālacakra.[96]

Dunhuang manuscripts

The Dunhuang manuscripts also contain Tibetan Tantric manuscripts. Dalton and Schaik (2007, revised) provide an excellent online catalogue listing 350 Tibetan Tantric Manuscripts] from Dunhuang in the Stein Collection of the British Library which is currently fully accessible online in discrete digitized manuscripts.[97] With the Wylie transcription of the manuscripts they are to be made discoverable online in the future. [98] These 350 texts are just a small portion of the vast cache of the Dunhuang manuscripts.

Traditions

Map showing the dominant Buddhist tradition throughout Asia. Vajrayana (in the form of Tibetan Buddhism) dominates the Himalayan regions and in the Mongolian regions.

The Nīlakaṇṭha Dhāraṇī engraved on a stele. Temple Fo Ding Shan Chao Sheng in Sanyi Township, Taiwan. Erected in June 2005.

Although there is historical evidence for Vajrayāna Buddhism in Southeast Asia and elsewhere (see History of Vajrayāna above), today Vajrayāna exists primarily in the form of the two major traditions of Indo-Tibetan Buddhism (in Tibet and other parts of the PRC, Bhutan, India and also internationally) and Japanese Esoteric Buddhism (mostly in Japan), which is found in the Shingon (literally "True Speech", i.e. mantra) and Tendai schools.

Other traditions like contemporary Chinese Buddhism, Japanese Zen, Korean Buddhism, and Vietnamese Buddhism also make use of esoteric (Chinese: mijiao,

Japanese: mikkyo) or mantrayana methods to a lesser extent. In many Asian Mahayana Buddhist traditions, esoteric methods are used as a complement, not as the central practice. This mainly involves the recitation of mantras (like the ten small mantras) and various popular dharanis. However, certain revival movements have attempted to establish new esoteric schools in mainland East Asia such as Mantra School Bright Lineage (in China) and the South Korean Jingak Order.

There was strong connection between the Palas in Bengal, Srivijaya in Nusantara, and the kingdoms in East Asia through the sea route. Medieval monks were a prime factor in the spread of esoteric Buddhism.[99]

A map depicting the spread of Esoteric Buddhism in Southeast and Eastern Eurasia  
The distinction between mantrayana traditions is not always rigid. For example, the tantra sections of the Tibetan Buddhist canon of texts sometimes include material not usually thought of as tantric outside the Tibetan Buddhist tradition, such as the widely recited Heart Sutra[100] and even versions of some material found in the Pali Canon.[a]

#### Chinese Esoteric Buddhism

Main article: Chinese Esoteric Buddhism

The Jing'an Temple in Shanghai, China, which promotes the Chinese Zhenyan (Mantrayana) tradition.

Esoteric and Tantric teachings followed the same route into northern China as Buddhism itself, arriving via the Silk Road and Southeast Asian Maritime trade routes sometime during the first half of the 7th century, during the Tang dynasty and received sanction from the emperors of the Tang dynasty. During this time, three great masters came from India to China: Śubhakarasiṃha, Vajrabodhi, and Amoghavajra who translated key texts and founded the Zhenyan (真言, "true word", "mantra") tradition.[101]

Zhenyan was also brought to Japan as Shingon during this period. This tradition focused on tantras like the Mahavairocana tantra, and unlike Tibetan Buddhism, it does not employ the antinomian and radical tantrism of the Anuttarayoga Tantras. The prestige of this tradition eventually influenced other schools of Chinese Buddhism such as Chan and Tiantai to adopt various esoteric practices over time, leading to a merging of teachings between the various schools.[102][103][104] During the Yuan dynasty, the Mongol emperors made Tibetan Buddhism the official religion of China, and Tibetan lamas were given patronage at the court.[105] Imperial support of Tibetan Vajrayana continued into the Ming and Qing dynasties.

The vajrācārya of a Yujia Yankou ritual performing a mudrā while wearing a Five Buddha crown adorned with images of the Five Tathāgatas

Today, esoteric traditions are deeply embedded in mainstream Chinese Buddhism and expressed through various rituals which make use of tantric mantra and dhāraṇī and the

veneration of certain tantric deities like Cundi and Acala.[106] One example of esoteric teachings still practiced in many Chinese Buddhist monasteries is the Śūraṅgama Sūtra and the dhāraṇī revealed within it, the Śūraṅgama Mantra, which are especially influential in the Chinese Chan tradition.[107] Another example is the popular tantric Yujia Yankou ritual, where monastics take on the role of a vajrācārya and performs deity yoga through the usage of mantras, mudrās and maṇḍala offerings in order to help facilitate the nourishment and ultimate liberation of all sentient beings.[108] In particular, the usage of mantras, mudrās and maṇḍalas in the ritual correspond directly to the concept of the "Three Mysteries" (Chinese: 三密; pinyin: Sānmì) in tantric Buddhism: the "secrets" of body, speech and mind.[108][109] This ritual is commonly performed during or at the end of regular religious temple events such as repentance rites, Buddha recitation retreats, the dedication of a new monastic complex or gatherings for the transmission of monastic vows. It is also widely performed as a post-mortem rite within Chinese society during funerals and other related occasions such as the Ghost Festival.[108] A related ritual that also involves esoteric practices is the extensive Shuilu Fahui ceremony, which involves setting up maṇḍalas of esoteric deities such as the Ten Wisdom Kings as well as the invocation of those deities to the ritual space via mantras, mudrās and visualization.[110][111]

A recent development is known as the "tantric revival movement" (mijiao fuxing yundong 密教復興運動) which involved the revival of Chinese Esoteric schools by Chinese students of Japanese Shingon.[112] Some important figures of this revival include Wang Hongyuan 王弘願 (1876–1937), and Guru Wuguang (悟光上師 (1918–2000), both trained in Shingon and went on to spread Shingon teachings in the Chinese speaking world.[113][114] These revivalist lineages exist in Hong Kong, Taiwan and Malaysia. Though they draw mainly from Shingon teachings, they have also adopted some Tibetan Buddhist elements.[115]

Another form of esoteric Buddhism in China is the related but unique tradition of Azhaliism, which is practiced among the Bai people of China and venerates Mahakala as a major deity.[116][117]

## Japanese esotericism

Portrait of Kobo Daishi (Kukai) holding a vajra and a mala, 14th century, Art Institute of Chicago

### Shingon Buddhism

Main article: Shingon Buddhism

The Shingon school is found in Japan and includes practices, known in Japan as Mikkyō ("Esoteric (or Mystery) Teaching"), which are similar in concept to those in Vajrayana Buddhism. The lineage for Shingon Buddhism differs from that of Tibetan Vajrayana, having emerged from India during the 9th–11th centuries in the Pala Dynasty and Central Asia (via China) and is based on earlier versions of the Indian texts than the Tibetan lineage. Shingon shares material with Tibetan Buddhism – such as the esoteric sutras (called Tantras in Tibetan Buddhism) and mandalas – but the actual practices are

not related.

The primary texts of Shingon Buddhism are the Mahavairocana Sutra and Vajrasekhara Sutra. The founder of Shingon Buddhism was Kukai, a Japanese monk who studied in China in the 9th century during the Tang dynasty and brought back Vajrayana scriptures, techniques and mandalas then popular in China. The school was merged into other schools in China towards the end of the Tang dynasty but was sectarian in Japan. Shingon is one of the few remaining branches of Buddhism in the world that continues to use the siddham script of the Sanskrit language.

### Tendai Buddhism

Main article: Tendai

Although the Tendai school in China and Japan does employ some esoteric practices, these rituals came to be considered of equal importance with the exoteric teachings of the Lotus Sutra. By chanting mantras, maintaining mudras, or practicing certain forms of meditation, Tendai maintains that one is able to understand sense experiences as taught by the Buddha, have faith that one is innately an enlightened being, and that one can attain enlightenment within the current lifetime.

### Korean milgyo

Esoteric Buddhist practices (known as milgyo, 密教) and texts arrived in Korea during the introduction of Buddhism to the region in 372 CE.[118] Esoteric Buddhism was supported by the royalty of both Unified Silla (668–935) and Goryeo Dynasty (918–1392).[118] During the Goryeo Dynasty esoteric practices were common within large sects like the Seon school and the Hwaeom school as well as smaller esoteric sects like the Sinin (mudra) and Ch'ongji (Dharani) schools. During the era of the Mongol occupation (1251–1350s), Tibetan Buddhism also existed in Korea, though it never gained a foothold there.[119]

During the Joseon dynasty, Esoteric Buddhist schools were forced to merge with the Seon and Kyo schools, becoming the ritual specialists. With the decline of Buddhism in Korea, Esoteric Buddhism mostly died out, save for a few traces in the rituals of the Jogye Order and Taego Order.[119]

There are now five esoteric Buddhist schools in South Korea: Jingak Order, Jineon Order, Chongji Order, Jisong Order, and Cheonhwa Buddhism.[120] According to Henrik H. Sørensen, the Jineon and Jingak Orders "have absolutely no historical link with the Korean Buddhist tradition per se but are late constructs based in large measures on Japanese Shingon Buddhism." [119]

### Vietnamese Buddhist esotericism

Statue of Từ Đạo Hạnh wearing an esoteric Five Tathāgatas Crown in the Thầy Temple near Hanoi.

Vietnamese Buddhist esotericism is known as Mật giáo or Mật Tông and is a common

part of Vietnamese Mahayana Buddhism (along with Pure Land practice and Thien). [121] Commonly recited esoteric texts include Uṣṇīṣavijayadhāraṇī, the Nīlakaṇṭha Dhāraṇī and the Śūraṅgama mantra. According to Quang Minh Thich "at present, it is still the norm in Vietnamese Buddhist temples, both in Vietnam and abroad, that these mantras, as elements of the Mantrayana, are recited either in their distinctive chanted sessions or in conjunction with other popular Buddhist scriptures. In function, the Vietnamese Tantric practices serve as a complement to the practices of Zen and Pure Land, not as an independent tradition." [121]

The first Vietnamese monk we know of who studied Vajrayana was Master Van Ky (c. 7th century) who received initiation in the kingdom of Srivijaya from a certain Jñānabhadra (Tri Hien) as reported by Yijing. [122] By the 12th century (under the Lý dynasty), esoteric Buddhism was widespread in Vietnam, and was especially favored by the Vô Ngôn Thông school as well as by the Vinitaruci school. [123] One famous esoteric master of this period was Từ Đạo Hạnh. [123] He brought back various texts and practices from Burma. He became famous as a powerful magician. [124] He was fond of the Mahākaraṇḍikā Dhāraṇī. [123] He also spread esoteric teachings throughout Vietnam and liberalized their practice, making them less dependent on reincarnation lineages (similar to Tibetan tulku). [125] Another promoter of esoteric Buddhism during this period was Sùng Phạm (1004-1078) of Pháp Vân pagoda who studied in India for nine years before returning to Vietnam and was the teacher of the influential esoteric master Tri Bat. [123] Pháp Loa (1284-1330), a leader of the Trúc Lâm school, was another very influential Vietnamese esoteric master. He is known for establishing esoteric abhiṣeka (initiation) ceremonies as well as Huayan (Hoa Nghiêm) assemblies. He also wrote various texts on esoteric topics. [126]

Chinese Buddhist esotericism also influenced Vietnamese esotericism during the medieval period, especially the Huayan Esotericism of Daoshen's Xianmi yuantong chengfo xinyao ji (顯密圓通成佛心要集 Collection of Essentials for the Attainment of Buddhahood by Total [Inter-]Penetration of the Esoteric and the Exoteric, T1955).

Some modern teachers and organizations focus specifically on Vietnamese esoteric Buddhism. Thích Viên Đức (1932-1980) was one important modern promoter of Esoteric Buddhism. He is known for translating a collection of Esoteric Buddhist texts, contributing to the dissemination of Esoteric Buddhism in Vietnam. Thích Viên Đức promoted esoteric Buddhist teachings as the fastest path to enlightenment. He established numerous communities in southern Vietnam and was also known as a healer. He also met with Tibetan lamas and Japanese Buddhists. [127] Another modern Vietnamese esoteric organization is Mat Giao Friendship Association who publishes Phước Triệt's Quintessence of Esoteric Buddhism (2004). Esoteric practices are also currently associated with the Thầy Temple in Greater Hanoi. Vietnamese esotericism can also be quite syncretic, borrowing from Chinese, Japanese and Tibetan Buddhism.

Indo-Tibetan Buddhism  
Part of a series on

Tibetan Buddhism  
Tibetan Dharma Wheel  
Schools  
Key personalities  
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Institutional roles  
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History and overview  
vte  
Main article: Tibetan Buddhism

Born in the Tantric heartland of Oddiyana (identified as Swat district), Padmasambhava was an important figure in disseminating Buddhism in Tibet. Buddhism was initially established in Tibet in the 8th century when various figures like Padmasambhāva (8th century CE) and Śāntarakṣita (725–788) were invited by King Trisong Detsen, some time before 767. In contrast to its neighbours that adhered to Mahayana, Tibet adopted Vajrayana on full scale following the Samye debate, where Indian Vajrayana scholar Kamalaśīla defeated the Chan Buddhist scholar Moheyan in an Indian style debate. Tibetan Buddhism reflects the later stages tantric Indian Buddhism of the post-Gupta Early Medieval period (500 to 1200 CE).[128][129]

This tradition practices and studies a set of tantric texts and commentaries associated with the more "left hand" (vamachara) tantras, which are not part of East Asian Esoteric Buddhism. These tantras (sometimes termed 'Anuttarayoga tantras' include many transgressive elements, such as sexual and mortuary symbolism that is not shared by the earlier tantras that are studied in East Asian Buddhism. These texts were translated into Classical Tibetan during the "New translation period" (10th–12th centuries). Tibetan Buddhism also includes numerous native Tibetan developments, such as the tulku system, new sadhana texts, Tibetan scholastic works, Dzogchen literature and Terma literature. There are four major traditions or schools: Nyingma, Sakya, Kagyu, and Gelug in addition to minor schools like Jonang and Rimé movement.

In the pre-modern era, Tibetan Buddhism spread outside of Tibet primarily due to the influence of the Mongol Yuan dynasty (1271–1368), founded by Kublai Khan, which ruled China, Mongolia and eastern Siberia. In the modern era it has spread outside of Asia due to the efforts of the Tibetan diaspora (1959 onwards).

The Tibetan Buddhist tradition is today found in Tibet, Bhutan, northern India, Nepal, southwestern and northern China, Mongolia and various constituent republics of Russia that are adjacent to the area, such as Amur Oblast, Buryatia, Zabaykalsky Krai, the Tuva Republic and Khabarovsk Krai. Tibetan Buddhism is also the main religion in Kalmykia.

It has also spread to Western countries and there are now international networks of Tibetan Buddhist temples and meditation centers in the Western world from all four schools.

### Bengali Buddhism

Main article: Bengali Buddhists

12th century stone statue of Chakrasamvara in sexual union with Vajravarahi from Bengal

Bengal was a thriving centre of Vajrayana under the patronage of the Pala dynasty. Many mahasiddhas hailed from the Eastern zone of the Indian subcontinent, with the Charyapada, a collection of songs composed by these mahasiddhas, containing early references to Vajrayana as well as being an early written record of Eastern Indic languages. Bengali Vajrayana scholar Atiśa played a vital role in revitalizing Buddhism in Tibet following its persecution by the Bon emperor Langdarma and onset of the Era of Fragmentation, leading to the foundation of the Kadam lineage. Another Bengali Vajrayana scholar Abhayakaragupta also had a profound impact on Tibetan Buddhism. However Vajrayana declined by the time the Sena dynasty came to power. Vajrayana was further affected by the Islamic conquest of India & consolidation of Muslim rule in Bengal, with many of its adherents converting to Islam under duress & later Gaudiya Vaishnavism, which lead to creation of new groups like Sahajiyas. Today Buddhism in Bengal is followed only by a small minority of Jumma people who are followers of Theravāda Buddhism.[130]

### Nepalese Newar Buddhism

Main article: Newar Buddhism

A contemporary Newar vajracharya performing rituals at Swayambhunath  
Newar Buddhism is practiced by Newars in Nepal. It is the only form of Vajrayana Buddhism in which the scriptures are written in Sanskrit and this tradition has preserved many Vajrayana texts in this language. Its priests do not follow celibacy and are called vajracharya (literally "diamond-thunderbolt carriers").

### Indonesian Esoteric Buddhism

Main article: Indonesian Esoteric Buddhism

Indonesian Esoteric Buddhism refers to the traditions of Esoteric Buddhism found in the Indonesian islands of Java and Sumatra before the rise and dominance of Islam in the region (13–16th centuries). The Buddhist empire of Srivijaya (650 CE–1377 CE) was a major center of Esoteric Buddhist learning which drew Chinese monks such as Yijing and Indian scholars like Atiśa.[131] The temple complex at Borobudur in central Java, built by the Shailendra dynasty also reflects strong Tantric or at least proto-tantric influences, particularly of the cult of Vairocana.[132][133]

Hevajra statue from Khmer empire, dating to the reign of Jayavarman VII

Indonesian Esoteric Buddhism may have also reached the Philippines, possibly establishing the first form of Buddhism in the Philippines. The few Buddhist artifacts that have been found in the islands reflect the iconography of Srivijaya's Vajrayana.[134]

#### Related traditions

Some traditions are related to Vajrayana, but are not to be seen as "Vajrayana" or "Mantrayana" proper. Vajrayana here referring to the Buddhist tradition based on the tantric literature of North Indian Mahayana, the Buddhist tantras and the works of the Nalanda - Vikramashila masters and the Buddhist mahasiddhas. However, these related traditions may have been influenced by Vajrayana proper and have borrowed practices from Vajrayana schools.

#### Shugendō

Yamabushi priests at Gose, Nara

Main article: Shugendō

Shugendō was founded in 7th-century Japan by the ascetic En no Gyōja, based on the Queen's Peacocks Sutra. With its origins in the solitary hijiri back in the 7th century, Shugendō evolved as a sort of amalgamation between Esoteric Buddhism, Shinto and several other religious influences including Taoism. Buddhism and Shinto were amalgamated in the shinbutsu shūgō, and Kūkai's syncretic religion held wide sway up until the end of the Edo period, coexisting with Shinto elements within Shugendō[135]

In 1613 during the Edo period, the Tokugawa Shogunate issued a regulation obliging Shugendō temples to belong to either Shingon or Tendai temples. During the Meiji Restoration, when Shinto was declared an independent state religion separate from Buddhism, Shugendō was banned as a superstition not fit for a new, enlightened Japan. Some Shugendō temples converted themselves into various officially approved Shintō denominations. In modern times, Shugendō is practiced mainly by Tendai and Shingon sects, retaining an influence on modern Japanese religion and culture.[136]

#### Southern Esoteric Buddhism

Main article: Southern Esoteric Buddhism

Abhayagiri vihara was a thriving centre of esoteric Buddhism in Sri Lanka until its suppression by Parakramabahu I.

"Southern Esoteric Buddhism" or Borān kammaṭṭhāna ('ancient practices') is a term for esoteric forms of Buddhism from Southeast Asia, where Theravada Buddhism is dominant. The monks of the Sri Lankan, Abhayagiri vihara once practiced forms of tantra which were popular in the island.[137] Another tradition of this type was Ari Buddhism, which was common in Burma. The Tantric Buddhist 'Yogāvacara' tradition was a major Buddhist tradition in Cambodia, Laos and Thailand well into the modern era.[138]

Southern Esoteric Buddhism is a unique Southeast Asian development based on



Theravada Abhidhamma and Pali language sources. As such, it has no direct connection to the Indian "Vajrayana" of the Buddhist tantras, the Indian mahasiddhas and the Nalanda-Vikramashila traditions.

Southern Esoteric Buddhism declined after the rise of Southeast Asian Buddhist modernism. However, esoteric Buddhist practices remain in some contemporary South East Asian traditions, including the Thai Dhammakaya tradition, the Burmese Weizza tradition and in rural Cambodian Buddhism.

#### Academic study difficulties

Serious Vajrayana academic study in the Western world is in early stages due to the following obstacles:[139]

Although a large number of Tantric scriptures are extant, they have not been formally ordered or systematized.

Due to the esoteric initiatory nature of the tradition, many practitioners will not divulge information or sources of their information.

As with many different subjects, it must be studied in context and with a long history spanning many different cultures.

Ritual, as well as doctrine, need to be investigated.

Buddhist tantric practice is categorized as secret practice; this is to avoid misinformed people from harmfully misusing the practices. A method to keep this secrecy is that tantric initiation is required from a master before any instructions can be received about the actual practice. During the initiation procedure in the highest class of tantra (such as the Kalachakra), students must take the tantric vows which commit them to such secrecy.[140] "Explaining general tantra theory in a scholarly manner, not sufficient for practice, is likewise not a root downfall. Nevertheless, it weakens the effectiveness of our tantric practice." [141]

#### Terminology

The terminology associated with Vajrayana Buddhism can be confusing. Most of the terms originated in the Sanskrit language of tantric Indian Buddhism and may have passed through other cultures, notably those of Japan and Tibet, before translation for the modern reader. Further complications arise as seemingly equivalent terms can have subtle variations in use and meaning according to context, the time and place of use. A third problem is that Vajrayana texts employ the tantric tradition of twilight language, a means of instruction that is deliberately coded. These obscure teaching methods relying on symbolism as well as synonym, metaphor and word association add to the difficulties faced by those attempting to understand Vajrayana Buddhism:

In the Vajrayana tradition, now preserved mainly in Tibetan lineages, it has long been recognized that certain important teachings are expressed in a form of secret symbolic language known as *saṃdhyā-bhāṣā*, 'Twilight Language'. *Mudrās* and *mantras*, *maṇḍalas* and *cakras*, those mysterious devices and diagrams that were so much in vogue in the pseudo-Buddhist hippie culture of the 1960s, were all examples of Twilight

Language [...][142]

The term Tantric Buddhism was not one originally used by those who practiced it. As scholar Isabelle Onians explains:

"Tantric Buddhism" [...] is not the transcription of a native term, but a rather modern coinage, if not totally occidental. For the equivalent Sanskrit *tāntrika* is found, but not in Buddhist texts. *Tāntrika* is a term denoting someone who follows the teachings of scriptures known as Tantras, but only in Saivism, not Buddhism [...] Tantric Buddhism is a name for a phenomenon which calls itself, in Sanskrit, *Mantranaya*, *Vajrayāna*, *Mantrayāna* or *Mantramahāyāna* (and apparently never *Tantrayāna*). Its practitioners are known as *mantrins*, *yogis*, or *sādhakas*. Thus, our use of the anglicised adjective "Tantric" for the Buddhist religion taught in Tantras is not native to the tradition, but is a borrowed term which serves its purpose.[143]

See also

icon Religion portal

Buddhism in Bhutan

Buddhism in Mongolia

Buddhism in Nepal

Buddhism in Russia

Buddhism in the Maldives

Eastern esotericism

Malaysian Vajrayana

Tukdam

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This article is about the Secret Chiefs in occultism. For the band, see Secret Chiefs 3.

Part of a series on the

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In various occultist movements, Secret Chiefs are said to be transcendent cosmic authorities, a spiritual hierarchy responsible for the operation and moral calibre of the cosmos, or for overseeing the operations of an esoteric organization that manifests outwardly in the form of a magical order or lodge system. Their names and descriptions have varied through time, differing among those who have claimed experience of contact with them. They are variously held to exist on higher planes of being or to be incarnate; if incarnate, they may be described as being gathered at some special location, such as Shambhala, or scattered through the world working anonymously.

History

One early and influential source on these entities is Karl von Eckartshausen, whose *The Cloud upon the Sanctuary*,<sup>[1]</sup> published in 1793, explained in some detail their character and motivations.<sup>[2]</sup> Several 19th and 20th century occultists claimed to belong to or to have contacted these Secret Chiefs and made these communications known to others:

Aleister Crowley (who used the term to refer to members of the upper three grades of his order, A.:A.:),[3] Dion Fortune (who called them the "esoteric order"),[4] and Max Heindel (who called them the "Elder Brothers").[5]

## Golden Dawn

Main article: Hermetic Order of the Golden Dawn

The Hermetic Order of the Golden Dawn was founded by persons claiming to be in communication with the Secret Chiefs. One of these Secret Chiefs (or a person in contact with them) was supposedly the (probably fictional) Anna Sprengel, whose name and address were allegedly decoded from the Cipher Manuscripts by William Wynn Westcott.[6]

In 1892, S. MacGregor Mathers (another founder) claimed that he had contacted these Secret Chiefs independently of Sprengel, and that this confirmed his position as head of the Golden Dawn.[7] He declared this in a manifesto four years later saying that they were human and living on Earth, yet possessed terrible superhuman powers.[7] He used this status to found the Second Order within the Golden Dawn,[8] and to introduce the Adeptus Minor ritual.[9]

## Aleister Crowley

Main article: Aleister Crowley

While in Algeria in 1909, Aleister Crowley, along with Victor Neuburg, recited numerous Enochian Calls or Aires. After the fifteenth Aire, he declared that he had attained the grade of Magister Templi (Master of the Temple), which meant that he was now on the level of these Secret Chiefs, although this declaration caused many occultists to stop taking him seriously if they had not done so already.[10][11] He also described this attainment as a possible and in fact a necessary step for all who truly followed his path. [a]

See also

Ascended master

Church invisible

Communion of the saints

Great White Brotherhood

Illuminati

Twenty-Four Elders

Tzadikim Nistarim ("36 righteous ones")

Wali ("master", "authority", "custodian", or "protector")

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Crowley (1935), in his *One Star in Sight*, says the order in question "is composed of those who have crossed the Abyss...the two crises — the Angel and the Abyss — are necessary features in every career."

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Sri Yantra by Harish Johari using traditional colors

Unalome is the sacred Yantra used widely in Southeast Asian Buddhism

Yantra (Sanskrit: यन्त्र, romanized: yantrá, lit. 'machine, contraption'[1]) is a geometrical diagram, mainly from the Tantric traditions of the Indian religions. Yantras are used for the worship of deities in temples or at home; as an aid in meditation; and for the benefits believed given by their occult powers based on Hindu astrology and tantric texts. They

are also used for adornment of temple floors, due mainly to their aesthetic and symmetric qualities. Specific yantras are traditionally associated with specific deities and/or certain types of energies used for accomplishment of certain tasks or vows that may be either materialistic or spiritual in nature. They become a prime tool in certain sadhanas performed by the sadhaka, the spiritual seeker. Yantras hold great importance in Hinduism, Jainism, and Buddhism.

Representations of the yantra in India have been considered to date back to 11,000–10,000 BCE.[2] The Baghor stone, found in an Upper Paleolithic context in the Son River Valley, is considered the earliest example[3] by G. R. Sharma, who was involved in the excavation of the stone (it was dated to 25,000–20,000 BCE). The triangular stone, which includes triangular engravings on one side, was found daubed in ochre in what was considered a site related to worship. Worship of goddesses in that region was found to be practiced in a similar manner to the present day.[4] Kenoyer, who was also involved in the excavation, considered it to be associated with Shakti. This triangular shape looks very much similar to Kali Yantra and Muladhara Chakra.[5]

Mantras, the Sanskrit syllables inscribed on yantras, are essentially "thought forms" representing divinities or cosmic powers that exert their influence by means of sound-vibrations.[6]

### Etymology

In Rigvedic Sanskrit, yantra meant an instrument for restraining or fastening, a prop, support, or barrier, etymologically deriving from the root yam, "to sustain, support" and the -tra suffix, expressing instrumentation. The literal meaning is still evident in the medical terminology of Sushruta, where the term refers to blunt surgical instruments such as tweezers or a vice. The meaning of "mystical or occult diagram" arises in the medieval period (Kathasaritsagara, Pancharatra).[7]

### Usage and meaning

Yantras are usually associated with a particular deity and are used for specific benefits, such as: for meditation; protection from harmful influences; development of particular powers; attraction of wealth or success, etc.[8] For instance, the Sivali yantra, used mainly in Southeast Asian Buddhism, is used for the attraction of wealth and good luck. [citation needed] They are often used in daily ritual worship at home or in temples, and sometimes worn as a talisman.[9]

As an aid to meditation (meditative painting), yantras represent the deity that is the object of meditation. These yantras emanate from the central point, the bindu. A yantra typically has several geometric shapes radiating concentrically from the center, including triangles, circles, hexagons, octagons, and symbolic lotus petals. The outside often includes a square representing the four cardinal directions, with doors to each. A popular form is the Sri Chakra, or Sri Yantra, which represents the goddess in her form as Tripura Sundari. Sri Chakra also includes a representation of Shiva, and is designed to show the totality of creation and existence, along with the user's own unity with the

cosmos.[9]

Yantras can be on a flat surface or three-dimensional. They can be drawn or painted on paper, engraved on metal, or any flat surface. They tend to be smaller in size than the similar mandala, traditionally with less color.[10]

Occult yantras are used as good luck charms, to ward off evil, as preventative medicine, in exorcism, etc., by virtue of magical power. When used as talismans, yantras are viewed as representing a deity who can be called on at will by the user. They are traditionally consecrated and energized by a priest, including the use of mantras closely associated with the specific deity and yantra. Practitioners believe that a yantra that is not energized with a mantra is lifeless.[9] In Sri Lankan Buddhism, practitioners are required to have the yantra of the deity with them, once the deity has shown acceptance of their prayer.[citation needed]

Gudrun Bühnemann classifies three general types of yantras based on their usage:

Yantras that are used as foundation for ritual implements such as lamps or vessels. These are typically simple geometric shapes upon which the implements are placed. Yantras used in regular worship, such as the Sri Yantra. These include geometric diagrams energized with mantras to the deity, and sometimes include written mantras in the design.

Yantras used in specific desire-oriented rites. These are often made on birch bark or paper, and can include special materials such as flowers, rice paste, or ashes.[10]  
Structural elements and symbolism

### Kali yantra

The yantra of Matangi, the tantric Saraswati

A yantra comprises geometric shapes, images, and written mantra. Triangles and hexagrams are common, as are circles and lotuses of 4 to 1,000 petals. Saiva and Shakti yantras often feature the prongs of a trishula.[11]

### Mantra

Yantras frequently include mantras written in Sanskrit.

Use of colors in traditional yantra is entirely symbolic, and not merely decorative or artistic. Each color is used to denote ideas and inner states of consciousness.

White/Red/Black is one of the most significant color combinations, representing the three qualities or gunas of nature (prakriti). White represents sattwa or purity; red represents rajas or the activating quality; black represents tamas or the quality of inertia. Specific colors also represent certain aspects of the goddess. Not all texts give the same colors for yantras. Aesthetics and artistry are meaningless in a yantra if they are not based on the symbolism of the colors and geometric shapes.[12]

### Bindu

The central point of traditional yantras have a bindu or point, which represents the main



deity associated with the yantra. The retinue of the deity is often represented in the geometric parts around the center. The bindu in a yantra may be represented by a dot or small circle, or may remain invisible. It represents the point from which all of creation emanates. Sometimes, as in the case of the Linga Bhairavi yantra, the bindu may be presented in the form of a linga.[13]

#### Trikonā

Most Hindu yantras include trikonā (triangles). Downward-pointing triangles represent the feminine aspect of God or Shakti, while upward-pointing triangles represent God's masculine aspect, as in Shiva.

#### Satkonā

Satkonās or Hexagrams as shown in yantras are two equilateral triangles intertwined, representing the union of male and female aspects of divinity, or Shiva and Shakti.

#### Lotus (Kamal)

Mandalas and yantras both frequently include lotus petals, which represent purity and transcendence. Eight-petaled lotuses are common, but lotuses in yantras can include 2, 4, 8, 10, 12, 16, 24, 32, 100, 1000 or more petals.

#### Circle (Gola)

Many mandalas have three concentric circles in the center, representing manifestation.

#### Outer square

Many mandalas have an outer square or nested squares, representing the earth and the four cardinal directions. Often they include sacred doorways on each side of the square or Chakorā.

#### Panchkonā

Yantras infrequently use a Panchkonā (pentagram). Some yantras of Guhyakali have a pentagram, due to the number five being associated with Kali.

#### Ashtakonā

Ashtakonās or octagons are also infrequent in yantras, where they represent the eight directions.[11]

Yantra designs in modern times have deviated from the traditional patterns given in ancient texts and traditions. Designers in the west may copy design elements from Nepali/tantric imitations of yantras.[14]

#### Yantra tattooing

Main article: Yantra tattooing

#### Cambodian monk covered in yantra tattoos

Yantra Tattooing or Sak Yuant is a form of tattooing using yantra designs in Buddhism. It consists of sacred geometrical, animal and deity designs accompanied by Pali phrases that are said to offer power, protection, fortune, charisma and other benefits for the bearer. Sak yant designs are normally tattooed by ruesi, wicha practitioners, and Buddhist monks or Brahmin priests, traditionally with a metal rod sharpened to a point (called a khem sak).[15]

#### Yantra drawing

The world's largest Sri Chakra, measuring 67,400 sq ft was drawn on ground in

Cranbury, New Jersey under the guidance of Guru Karunamaya.[16]

Gallery

Yan Paet-thit, a Thai yantra tattoo

Yan Paet-thit, a Thai yantra tattoo

Traditional engraved copper Sri Yantra

Traditional engraved copper Sri Yantra

Yantra of Paramashiva, with trident

Yantra of Paramashiva, with trident

The Sri Yantra diagram

The Sri Yantra diagram

Ashtamatrika yantra diagram

Ashtamatrika yantra diagram

Tripurabhairava yantra diagram

Tripurabhairava yantra diagram

See also

Baghor stone

Kolam

Mandala

Muggu

Rangoli

Sacred geometry

Shri Yantra

Sriramachakra

Yantra tattooing

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This article is about the use of mudra in Indian religion. For other uses, see Mudra (disambiguation).

A 10th century Chola dynasty bronze sculpture of the Hindu god Nataraja (Shiva) posing various mudras

Indian Buddha Shakyamuni statue making the bhūmisparśa or "earth witness" mudra, c. 850

12th-century Japanese scroll showing different mudra gestures

A mudra (/ˈmuːˈdrɑː/ <sup>ⓘ</sup>; Sanskrit: मुद्रा, IAST: mudrā, "seal", "mark", or "gesture"; Tibetan: ཕུ་གྱི་རྒྱུ་, THL: chakgya) is a symbolic or ritual gesture or pose in Hinduism, Jainism and Buddhism.[1] While some mudras involve the entire body, most are performed with the hands and fingers.[2]

As well as being spiritual gestures employed in the iconography and spiritual practice of Indian religions, mudras have meaning in many forms of Indian dance, and yoga. The range of mudras used in each field (and religion) differs, but with some overlap. In addition, many of the Buddhist mudras are used outside South Asia, and have developed different local forms elsewhere.

In hatha yoga, mudras are used in conjunction with pranayama (yogic breathing exercises), generally while in a seated posture, to stimulate different parts of the body

involved with breathing and to affect the flow of prana. It is also associated with bindu, bodhicitta, amrita, or consciousness in the body. Unlike older tantric mudras, hatha yogic mudras are generally internal actions, involving the pelvic floor, diaphragm, throat, eyes, tongue, anus, genitals, abdomen, and other parts of the body. Examples of this diversity of mudras are Mula Bandha, Mahamudra, Viparita Karani, Khecari mudrā, and Vajroli mudra. These expanded in number from 3 in the Amritasiddhi, to 25 in the Gheranda Samhita, with a classical set of ten arising in the Hatha Yoga Pradipika.

Mudra is used in the iconography of Hindu and Buddhist art of the Indian subcontinent and described in the scriptures, such as Nāṭyaśāstra, which lists 24 asaṁyuta ("separated", meaning "one-hand") and 13 saṁyuta ("joined", meaning "two-hand") mudras. Mudra positions are usually formed by both the hand and the fingers. Along with āsanās ("seated postures"), they are employed statically in the meditation and dynamically in the Nāṭya practice of Hinduism.

Hindu and Buddhist iconography share some mudras. In some regions, for example in Laos and Thailand, these are distinct but share related iconographic conventions.

According to Jamgön Kongtrül in his commentary on the Hevajra Tantra, the ornaments of wrathful deities and witches made of human bones (Skt: aṣṭhimudrā; Wylie: rus pa'i rgyan phyag rgya) are also known as mudra "seals".[3]

#### Etymology and nomenclature

The word mudrā has Sanskrit roots. According to scholar Sir Monier Monier-Williams it means "seal" or "any other instrument used for sealing".[4]

#### Buddhist iconography

Main article: Iconography of Gautama Buddha in Laos and Thailand

A Buddha image can have one of several common mudras, combined with different asanas. The main mudras used represent specific moments in the life of the Buddha, and are shorthand depictions of these.

#### Abhaya mudrā

See also: Leela attitude and Abhayamudra

The Abhayamudra "gesture of fearlessness"[5] represents protection, peace, benevolence and the dispelling of fear. In Theravada Buddhism it is usually made while standing with the right arm bent and raised to shoulder height, the palm facing forward, the fingers closed, pointing upright and the left hand resting by the side. In Thailand and Laos, this mudra is associated with the Walking Buddha, sometimes also shown having both hands making a double abhaya mudra that is uniform.

This mudra was probably used before the onset of Buddhism as a symbol of good intentions proposing friendship when approaching strangers. In Gandharan art, it is seen when showing the action of preaching. It was also used in China during the Wei and Sui eras of the 4th and 7th centuries.

This gesture was used by the Buddha when attacked by an elephant, subduing it as shown in several frescoes and scripts.[6]

In Mahayana Buddhism, the deities are often portrayed as pairing the Abhaya Mudrā with another Mudrā using the other hand.

#### Bhūmisparśa mudrā

See also: Maravijaya attitude

The bhūmisparśa or "earth witness" mudra of Gautama Buddha is one of the most common iconic images of Buddhism. Other names include "Buddha calling the earth to witness", and "earth-touching". It depicts the story from Buddhist legend of the moment when Buddha attained complete enlightenment, with Buddha sitting in meditation with his left hand, palm upright, in his lap, and his right hand touching the earth. In the legend, Buddha was challenged by the evil one, Mara, who argue for a witness to attest his right to achieve it. In response to Mara, Buddha touched the ground, and Phra Mae Thorani, the earth goddess, appeared to be the witnesses for the Buddha's enlightenment.[7][8]

In East Asia, this mudra (also called the Maravijaya attitude) may show Buddha's fingers not reaching as far as the ground, as is usual in Burmese or Indian depictions.

#### Bodhyangi mudrā

The Bodhyangi mudrā, the "mudrā of the six elements," or the "fist of wisdom,"[9] is a gesture entailing the left-hand index finger being grasped with the right hand. It is commonly seen on statues of the Vairocana Buddha.

#### Dharmachakra Pravartana mudrā

The Buddha preached his first sermon after his Enlightenment in Deer Park in Sarnath. The dharmachakra Pravartana or "turning of the wheel"[10] mudrā represents that moment. In general, only Gautama Buddha is shown making this mudrā except Maitreya as the dispenser of the Law. Dharmachakra mudrā is two hands close together in front of the chest in vitarka with the right palm forward and the left palm upwards, sometimes facing the chest. There are several variants such as in the Ajanta Caves frescoes, where the two hands are separated and the fingers do not touch. In the Indo-Greek style of Gandhara, the clenched fist of the right hand seemingly overlies the fingers joined to the thumb on the left hand. In pictorials of Hōryū-ji in Japan the right hand is superimposed on the left. Certain figures of Amitābha are seen using this mudra before the 9th century in Japan.

#### Dhyāna mudrā

See also: Meditation attitude

The dhyāna mudrā ("meditation mudra") is the gesture of meditation, of the concentration of the Good Law and the sangha. The two hands are placed on the lap, right hand on left with fingers fully stretched (four fingers resting on each other and the

thumbs facing upwards towards one another diagonally), palms facing upwards; in this manner, the hands and fingers form the shape of a triangle, which is symbolic of the spiritual fire or the Three Jewels. This mudra is used in representations of Gautama Buddha and Amitābha. Sometimes the dhyāna mudrā is used in certain representations of Bhaiṣajyaguru as the "Medicine Buddha", with a medicine bowl placed on the hands. It originated in India most likely in Gandhāra and in China during the Northern Wei.

It is heavily used in Southeast Asia in Theravada Buddhism; however, the thumbs are placed against the palms. Dhyāna mudrā is also known as "samādhi mudrā" or "yoga mudrā", Chinese: 禪定印; pinyin: [Chán]dìng yìn; Japanese pronunciation: jōin, jōkai jōin[citation needed].

The mida no jōin (弥陀定印) is the Japanese name of a variation of the dhyāna mudra, where the index fingers are brought together with the thumbs. This was predominantly used in Japan in an effort to distinguish Amitābha (hence "mida" from Amida) from the Vairocana Buddha,[11] and was rarely used elsewhere.

#### Varada mudrā

The Varadamudrā "generosity gesture" signifies offering, welcome, charity, giving, compassion and sincerity. It is nearly always shown made with the left hand by a revered figure devoted to human salvation from greed, anger and delusion. It can be made with the arm crooked and the palm offered slightly turned up or in the case of the arm facing down the palm presented with the fingers upright or slightly bent. The Varada mudrā is rarely seen without another mudra used by the right hand, typically abhaya mudrā. It is often confused with vitarka mudrā, which it closely resembles. In China and Japan during the Northern Wei and Asuka periods, respectively, the fingers are stiff and then gradually begin to loosen as it developed over time, eventually leading to the Tang dynasty standard where the fingers are naturally curved.

In India, varada mudra is used by both seated and standing figures, of Buddha and bodhisattvas and other figures, and in Hindu art is especially associated with Vishnu. It was used in images of Avalokiteśvara from Gupta art (4th and 5th centuries) onwards. Varada mudrā is extensively used in the statues of Southeast Asia.

#### Vajra mudrā

The Vajra mudrā "thunderbolt gesture" is the gesture of knowledge.[12]

#### Vitarka mudrā

The Vitarka mudrā "mudra of discussion" is the gesture of discussion and transmission of Buddhist teaching. It is done by joining the tips of the thumb and the index together, and keeping the other fingers straight very much like the abhaya and varada mudrās but with the thumbs touching the index fingers. This mudra has a great number of variants in Mahayana Buddhism. In Tibetan Buddhism, it is the mystic gesture of Tārās and bodhisattvas with some differences by the deities in Yab-Yum. Vitarka mudrā is also known as Vyākhyāna mudrā ("mudra of explanation"). This is also called as chin-mudra.

[13]

### Jñāna mudrā

See also: Jnana yoga

The Jñāna mudrā ("mudra of wisdom") is done by touching the tips of the thumb and the index together, forming a circle, and the hand is held with the palm inward towards the heart.[14] The mudra represents spiritual enlightenment in the Indian-origin religions. Sometimes sadhus chose to be buried alive in this samadhi position. A 2700 old skeleton arranged like this was found at Balathal in Rajasthan, suggesting that something like yoga may have existed at that time.[15]

### Karana mudrā

The karana mudrā is the mudra which expels demons and removes obstacles such as sickness or negative thoughts. It is made by raising the index and the little finger, and folding the other fingers. It is nearly the same as the Western "sign of the horns", the difference is that in the Karana mudra the thumb does not hold down the middle and ring finger. This mudra is also known as tarjanī mudrā.

### Gallery

Korea's National Treasure 119. The right hand shows abhayamudra while the left is in the varadamudra.

Korea's National Treasure 119. The right hand shows abhayamudra while the left is in the varadamudra.

The Buddha sitting in bhūmisparśa mudrā. Birman. White marble with traces of polychromy. Gallo-Roman Museum of Lyon-Fourvière

The Buddha sitting in bhūmisparśa mudrā. Birman. White marble with traces of polychromy. Gallo-Roman Museum of Lyon-Fourvière

### Bodhyangi Mudrā

### Bodhyangi Mudrā

A statue of the Buddha from Sarnath, Uttar Pradesh, India, 4th century CE. The Buddha is depicted teaching, while making the Dharmacakra Pravartana mudrā.

A statue of the Buddha from Sarnath, Uttar Pradesh, India, 4th century CE. The Buddha is depicted teaching, while making the Dharmacakra Pravartana mudrā.

Reproduction of the Amitābha statue of Phật Tích Temple, Hanoi, demonstrating the dhyāna mudrā

Reproduction of the Amitābha statue of Phật Tích Temple, Hanoi, demonstrating the dhyāna mudrā

### Vajra Mudrā

### Vajra Mudrā



Vitarka mudrā, Tarim Basin, 9th century  
Vitarka mudrā, Tarim Basin, 9th century

Joseon figure displays the karana mudrā.

Joseon figure displays the karana mudrā.

Indian classical dance

See also: List of mudras (dance)

In Indian classical dance and derived dances (such as Khmer, Thai or Balinese),<sup>[16]</sup> the term "Hasta Mudra" is used (however, there are terms used for mudras in derived dances such as "Kayvikear Dai" in Khmer). The Natya Shastra describes 24 mudras, while the Abhinaya Darpana of Nandikeshvara gives 28.<sup>[17]</sup> In all their forms of Indian classical dance, the mudras are similar, though the names and uses vary. There are 28 (or 32) root mudras in Bharatanatyam, 24 in Kathakali and 20 in Odissi. These root mudras are combined in different ways, like one hand, two hands, arm movements, body and facial expressions. In Kathakali, which has the greatest number of combinations, the vocabulary adds up to c. 900. Sanyukta mudras use both hands and asanyukta mudras use one hand.<sup>[18]</sup> In Thai dances, there are 9 mudras.

## Yoga

An example of mudras being utilized as a yogic practice.

Further information: List of mudras (yoga) and Bandha (yoga)

The different yoga mudras involve different parts of the body and correspondingly diverse procedures, generally to retain the vital energy of prana. In Viparita Karani, the body is inverted to allow gravity to retain the bindu. Illustrated manuscript of the Joga Pradipika, 1830

The classical sources for the yogic seals are the Gheranda Samhita and the Hatha Yoga Pradipika.<sup>[19]</sup> The Hatha Yoga Pradipika states the importance of mudras in yoga practice: "Therefore the [Kundalini] goddess sleeping at the entrance of Brahma's door [at the base of the spine] should be constantly aroused with all effort, by performing mudra thoroughly." In the 20th and 21st centuries, the yoga teacher Satyananda Saraswati, founder of the Bihar School of Yoga, continued to emphasize the importance of mudras in his instructional text Asana, Pranayama, Mudrā, Bandha.<sup>[19]</sup>

## Hand gestures

There are numerous hand gesture mudras in yoga. Each of the hand gestures is based on the concept of the five elements as they relate to one's fingers.

## Hatha yoga

The yoga mudras are diverse in the parts of the body involved, the procedures required, and the supposed effects, as in Mula Bandha,<sup>[20]</sup> Mahamudra,<sup>[21]</sup> Viparita Karani,<sup>[22]</sup> Khecarī mudrā,<sup>[23]</sup> and Vajroli mudra.<sup>[24]</sup>

## Mula Bandha

Main article: Mula Bandha

Mode of action of mudras, serving to trap energy-fluids (breath, prana, bindu, amrita) and thus help to unblock the central sushumna channel[25]

Mula Bandha, the Root Lock, consists of pressing one heel into the anus, generally in a cross-legged seated asana, and contracting the perineum, forcing the prana to enter the central sushumna channel.[20]

## Mahamudra

Main article: Mahamudra (Hatha Yoga)

Mahamudra, the Great Seal, similarly has one heel pressed into the perineum; the chin is pressed down to the chest in Jalandhara Bandha, the Throat Lock, and the breath is held with the body's upper and lower openings both sealed, again to force the prana into the sushumna channel.[21]

## Viparita Karani

Main article: Viparita Karani

Viparita Karani, the Inverter, is a posture with the head down and the feet up, using gravity to retain the prana. Gradually the time spent in the posture is increased until it can be held for "three hours". The practice is claimed by the Dattatreya yoga shastra to destroy all diseases and to banish grey hair and wrinkles.[22]

## Khechari mudra

Main article: Khecarī mudrā

Khecarī mudrā, the Khechari Seal, consists of turning back the tongue "into the hollow of the skull", [23] sealing in the bindu fluid so that it stops dripping down from the head and being lost, even when the yogi "embraces a passionate woman". [23] To make the tongue long and flexible enough to be folded back in this way, the Khecharividya exhorts the yogi to make a cut a hair's breadth deep in the frenulum of the tongue once a week. Six months of this treatment destroys the frenulum, leaving the tongue able to fold back; then the yogi is advised to practise stretching the tongue out, holding it with a cloth, to lengthen it, and to learn to touch each ear in turn, and the base of the chin. After six years of practice, which cannot be hurried, the tongue is said to become able to close the top end of the sushumna channel. [26]

## Vajroli mudra

Main article: Vajroli mudra

Vajroli mudra, the Vajroli Seal, requires the yogi to preserve the semen, either by learning not to release it, or if released by drawing it up through the urethra from the vagina of "a woman devoted to the practice of yoga". [27]

## Martial arts

See also: Origins of Asian martial arts

Some Asian martial arts forms contain positions (Japanese: in) identical to these mudras.[28] Tendai and Shingon Buddhism derived the supposedly powerful gestures from Mikkyo Buddhism, still to be found in many Ko-ryū ("old") martial arts Ryū (schools) founded before the 17th century. For example the "knife hand" or shuto gesture is subtly concealed in some Koryu kata, and in Buddhist statues, representing the sword of enlightenment.[29]

See also

Chironomia

Gesticulation in Italian

Iconography of Gautama Buddha in Laos and Thailand

Kuji-in

Kuji-kiri

List of mudras (dance)

List of mudras (yoga)

Mahamudra

Naga Prok attitude

Pranahuti

Pranāma

Reflexology

Tea ceremony

Yogamudrasana, a variant of lotus pose that is both an asana and a mudra

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External links

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Look up mudra in Wiktionary, the free dictionary.

Mudras of the Great Buddha: Symbolic Gestures and Postures

Mudras in Indian Dance

Meaning of Mudras

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AI Overview

Mudras in Yoga: what are they and how to do them? - kavaalya

A mudra is a symbolic gesture, often of the hands and fingers, used in Hinduism, Buddhism, yoga, and dance to evoke specific energies, states of mind, or spiritual meanings, acting like a "seal" to direct the flow of prana (life force) in the body. They range from simple hand positions like Gyan Mudra (thumb and index finger touching for

knowledge) to complex, full-body movements in classical dance, used to balance energy, improve focus, and aid meditation, often paired with breathing exercises (pranayama).

#### Types of Mudras

Hasta Mudras (Hand Gestures): Most common in yoga, using fingers and palms.

Gyan/Chin Mudra: Thumb & index finger touch, for mental clarity.

Anjali Mudra (Prayer Pose): Palms together at the heart, for greeting or centering.

Prithvi Mudra: Ring finger & thumb touch, for stability (earth element).

Māna Mudras (Body Gestures): Involve eyes, tongue, or other parts for deeper energetic work.

Shambhavi Mudra: Eyebrow center gazing.

Khechari Mudra: Tongue lock.

Asana Mudras: Gestures performed within yoga postures, often involving the whole body.

#### How They Work (Yoga & Spirituality)

Energy Flow: Mudras create pathways in the subtle body, connecting different energy points (chakras).

Brain-Body Connection: They stimulate specific areas of the brain and body, influencing mind and emotions.

Spiritual Symbolism: In art, they identify deities (e.g., Buddha's teaching or enlightenment gestures).

#### Common Benefits

Calm the mind and improve focus.

Balance physical and subtle energies.

Enhance meditation and breathwork.

Relieve physical discomfort (e.g., throat issues with Akash Mudra).

#### Mudra - Wikipedia

In hatha yoga, mudras are used in conjunction with pranayama (yogic breathing exercises), generally while in a seated posture, to ...

#### Wikipedia

#### Mudra - Hand positions of Japanese Buddhist Deities

In Buddhist sculpture and painting throughout Asia, the Buddha (Nyorai, Tathagata) are generally depicted with a characteristic ha...

#### Onmark Productions

#### Mudra | Hinduism, Buddhism & Jainism | Britannica

Nov 20, 2025 — mudra, ("seal," "mark," or "gesture"), in Buddhism and Hinduism, a symbolic gesture of the hands and fingers used eith...

#### Britannica

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Mudra

Wikipedia

<https://en.wikipedia.org/wiki/Mudra>

a symbolic or ritual gesture or pose in Hinduism, Jainism and Buddhism. [1] While some mudras involve the entire body, most are performed with the hands and ...

List of mudras (yoga)

Vajroli mudra

List of mudras (dance)

Abhayamudra

People also ask

What does the mudra do?

What is the meaning of mudra?

Which mudra is very powerful?

What is the principle of mudra?

Feedback

Mudras in Buddhist art

Smarthistory

<https://smarthistory.org/mudras-in-buddhist-art>

Mudras are a set of hand gestures and finger positions that serve as symbols in Buddhist art, representing the Buddha's various roles and states of mind.

What people are saying

4:21

One Mudra You Need This Winter to Stay Warm & Healthy | Yoga Secrets Reveal

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YOGA SHAKTI - Shakti Pachauri · YouTube

International yoga therapist

Mudras are hand gestures during meditation that channel your body's energy flow. For those of you that struggle with meditation, this practice is a good gateway into more formal meditation. You sit relatively still and allow our mind to slow, but you can keep your mind somewhat active as your focus on the hand gestures. If you already have a regular meditation practice, you may already be using a mudra and not realize it. For instance, if you meditate by sitting in a cross legged position with your thumb and index finger connected so they form a zero and your other fingers extended and your hands placed palms-up on your thighs, then you are performing a classic Chin Mudra. This mudra focuses on your breathing. By sitting and holding your hands in this way you are activating your diaphragm and creating a healthy flow of oxygen in and out of your body.

Just make mudras part of meditation. Some mudras are simple enough so that you can even do them with your hands in your pockets. Yo



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Specific Mudras Play a Powerful Role in Spiritual Practices Specific mudras are not just hand gestures they are sacred keys that activate energy pathways and deepen spiritual awareness . When practiced correctly, mudras balance the chakras, regulate pranic flow, and amplify meditation and Kundalini awakening . Each mudra carries a unique vibration that aligns the mind, body, and soul into higher consciousness . Under proper guidance, mudras become powerful tools for healing, focus, and inner transformation . This is why ancient yogic wisdom emphasizes precision, intention, and purity in every spiritual practice . . . . . #MudraPower #SpiritualPractices #KundaliniAwakening #PranicEnergy #ChakraActivation #HigherConsciousness #SacredGestures #EnergyAlignment #MeditationTools #YogicWisdom #InnerTransformation #AwakenYourSoul #SpiritualDiscipline #DivineFlow #SoulAlignment  
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Our hands are more than tools; they are extensions of the heart, mind, and spirit. In yoga and meditation, mudras serve as energetic seals, guiding the flow of prana (life force) and inviting balance from within. Each gesture becomes a quiet conversation with

the soul—one that awakens stillness, clarity, and connection to higher intention. Practicing a mudra is not just about form, but about presence. When you pause, breathe, and let your hands express awareness, you begin to harmonize body, mind, and spirit in subtle yet profound ways. Deepen your understanding of yoga's foundations and the wisdom behind these ancient practices. Explore Yoga Foundations at The Gaja Collective. Visit our link in bio for more details! #ChopraWisdom #YogaPractice #MudraMagic #EnergyFlow #MindBodySpirit #MeditationTools #SacredGestures #PranaAwareness #InnerStillness #YogaPhilosophy  
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Mudras for Your Zodiac Sign Tap into cosmic energy right at your fingertips and discover the mudra that aligns perfectly with your zodiac sign. Read more in comments.  
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♂ Struggling with negative thoughts or constant worries? Type “CALM” below — and I’ll send you a short video on different mudras to practice everyday in your DMs. The Nirvana Mudra is a powerful yogic hand gesture that helps quiet the mind, release anxiety, and bring a deep sense of inner peace. It redirects energy inward, balances the nervous system, and helps you detach from overthinking. Just a few minutes of this practice daily can shift your energy from chaos to calm — from thoughts to stillness. 🐦 Take a deep breath... and let go. Follow @karthikmayur for more simple yoga-based tools for peace and mental clarity. [mental health, anxiety relief, calm mind, meditation, mudra therapy, peace of mind] #NirvanaMudra #CalmMind #YogaForAnxiety #MayurKarthik #SriSriYoga #MeditationPractice #MudraHealing #MentalPeace #YogaWisdom #Mindfulness #StressRelief #HolisticHealing #SpiritualHealth #ArtOfLiving #MindBodyBalance  
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What are the different types of mudras?  
Benefits

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What are the benefits of practicing mudras?  
Use in Meditation

·  
How are mudras used in meditation?  
History

·

What is the history of mudras?

Mudra

3HO International

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Mudras work in tandem with yoga kriyas and meditations to create precise outcomes, ranging from the calming of anxiety, to breaking an old habit.

Complete Guide To Mudras: Benefits And Use In ...

Arhanta Yoga Ashrams

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One Mudra for Deep Relaxation

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Oct 6, 2025

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1:35

Yoni Mudra, a powerful yoga hand gesture, calms the mind, and creates a sense of stillness and inner peace.

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"E8" refers to several concepts, most notably the complex E8 Lie group/lattice in mathematics (an 8D structure related to dense packing and symmetry) and the Master Sergeant (E-8) rank in the U.S. military. It can also refer to EMD E8 trains, European route E8, E8 Angels (cleantech investors), a Tecknare E8 loudspeaker, or a gene enhancer in biology.

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A picture of the E8 root system

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The E8 root system consists of 240 vectors in an eight-dimensional space. Those vectors are the vertices (corners) of an object called the Gosset polytope 421.

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In mathematics, E8 is any of several closely related exceptional simple Lie groups, linear

algebraic groups or Lie algebras of dimension 248; the same notation is used for the corresponding root lattice, which has rank 8. The designation E8 comes from the Cartan–Killing classification of the complex simple Lie algebras, which fall into four infinite series labeled  $A_n$ ,  $B_n$ ,  $C_n$ ,  $D_n$ , and five exceptional cases labeled  $G_2$ ,  $F_4$ ,  $E_6$ ,  $E_7$ , and  $E_8$ . The  $E_8$  algebra is the largest and most complicated of these exceptional cases.

#### Basic description

The Lie group  $E_8$  has dimension 248. Its rank, which is the dimension of its maximal torus, is eight.

Therefore, the vectors of the root system are in eight-dimensional Euclidean space: they are described explicitly later in this article. The Weyl group of  $E_8$ , which is the group of symmetries of the maximal torus that are induced by conjugations in the whole group, has order  $2^{14} \cdot 3^5 \cdot 7 = 696729600$ .

The compact group  $E_8$  is unique among simple compact Lie groups in that its non-trivial representation of smallest dimension is the adjoint representation (of dimension 248) acting on the Lie algebra  $E_8$  itself; it is also the unique one that has the following four properties: trivial center, compact, simply connected, and simply laced (all roots have the same length).

There is a Lie algebra  $E_k$  for every integer  $k \geq 3$ . The largest value of  $k$  for which  $E_k$  is finite-dimensional is  $k = 8$ , that is,  $E_k$  is infinite-dimensional for any  $k > 8$ .

#### Real and complex forms

There is a unique complex Lie algebra of type  $E_8$ , corresponding to a complex group of complex dimension 248. The complex Lie group  $E_8$  of complex dimension 248 can be considered as a simple real Lie group of real dimension 496. This is simply connected, has maximal compact subgroup the compact form (see below) of  $E_8$ , and has an outer automorphism group of order 2 generated by complex conjugation.

As well as the complex Lie group of type  $E_8$ , there are three real forms of the Lie algebra, three real forms of the group with trivial center (two of which have non-algebraic double covers, giving two further real forms), all of real dimension 248, as follows:

The compact form (which is usually the one meant if no other information is given), which is simply connected and has trivial outer automorphism group.

The split form,  $EVIII$  (or  $E_8(8)$ ), which has maximal compact subgroup  $Spin(16)/(Z/2Z)$ , fundamental group of order 2 (implying that it has a double cover, which is a simply connected Lie real group but is not algebraic, see below) and has trivial outer automorphism group.

$EIX$  (or  $E_8(-24)$ ), which has maximal compact subgroup  $E_7 \times SU(2)/(-1, -1)$ , fundamental group of order 2 (again implying a double cover, which is not algebraic) and has trivial outer automorphism group.

For a complete list of real forms of simple Lie algebras, see the list of simple Lie groups.

### E8 as an algebraic group

By means of a Chevalley basis for the Lie algebra, one can define E8 as a linear algebraic group over the integers and, consequently, over any commutative ring and in particular over any field: this defines the so-called split (sometimes also known as "untwisted") form of E8. Over an algebraically closed field, this is the only form; however, over other fields, there are often many other forms, or "twists" of E8, which are classified in the general framework of Galois cohomology (over a perfect field  $k$ ) by the set  $H^1(k, \text{Aut}(E_8))$ , which, because the Dynkin diagram of E8 (see below) has no automorphisms, coincides with  $H^1(k, E_8)$ . [1]

Over  $\mathbb{R}$ , the real connected component of the identity of these algebraically twisted forms of E8 coincide with the three real Lie groups mentioned above, but with a subtlety concerning the fundamental group: all forms of E8 are simply connected in the sense of algebraic geometry, meaning that they admit no non-trivial algebraic coverings; the non-compact and simply connected real Lie group forms of E8 are therefore not algebraic and admit no faithful finite-dimensional representations.

Over finite fields, the Lang–Steinberg theorem implies that  $H^1(k, E_8) = 0$ , meaning that E8 has no twisted forms: see below.

The characters of finite dimensional representations of the real and complex Lie algebras and Lie groups are all given by the Weyl character formula. The dimensions of the smallest irreducible representations are (sequence A121732 in the OEIS):

1, 248, 3875, 27000, 30380, 147250, 779247, 1763125, 2450240, 4096000, 4881384, 6696000, 26411008, 70680000, 76271625, 79143000, 146325270, 203205000, 281545875, 301694976, 344452500, 820260000, 1094951000, 2172667860, 2275896000, 2642777280, 2903770000, 3929713760, 4076399250, 4825673125, 6899079264, 8634368000 (twice), 12692520960...

The 248-dimensional representation is the adjoint representation. There are two non-isomorphic irreducible representations of dimension 8634368000 (it is not unique; however, the next integer with this property is 175898504162692612600853299200000 (sequence A181746 in the OEIS)). The fundamental representations are those with dimensions 3875, 6696000, 6899079264, 146325270, 2450240, 30380, 248 and 147250 (corresponding to the eight nodes in the Dynkin diagram in the order chosen for the Cartan matrix below, i.e., the nodes are read in the seven-node chain first, with the last node being connected to the third).

The coefficients of the character formulas for infinite dimensional irreducible representations of E8 depend on some large square matrices consisting of polynomials, the Lusztig–Vogan polynomials, an analogue of Kazhdan–Lusztig polynomials introduced for reductive groups in general by George Lusztig and David Kazhdan (1983). The values at 1 of the Lusztig–Vogan polynomials give the coefficients of the

matrices relating the standard representations (whose characters are easy to describe) with the irreducible representations.

These matrices were computed after four years of collaboration by a group of 18 mathematicians and computer scientists, led by Jeffrey Adams, with much of the programming done by Fokko du Cloux. The most difficult case (for exceptional groups) is the split real form of E8 (see above), where the largest matrix is of size  $453060 \times 453060$ . The Lusztig–Vogan polynomials for all other exceptional simple groups have been known for some time; the calculation for the split form of E8 is far longer than any other case. The announcement of the result in March 2007 received extraordinary attention from the media (see the external links), to the surprise of the mathematicians working on it.

The representations of the E8 groups over finite fields are given by Deligne–Lusztig theory.

### Constructions

One can construct the (compact form of the) E8 group as the automorphism group of the corresponding e8 Lie algebra. This algebra has a 120-dimensional subalgebra  $\mathfrak{so}(16)$  generated by  $J_{ij}$  as well as 128 new generators  $Q_a$  that transform as a Weyl–Majorana spinor of  $\mathfrak{spin}(16)$ . These statements determine the commutators

$$[J_{ij}, J_{kl}] = \delta_{jk} J_{il} - \delta_{il} J_{jk} - \delta_{ij} J_{kl} + \delta_{kl} J_{ij}$$

–

$\delta$

$i$

$k$

$J$

$j$

$\ell$

+

$\delta$

$i$

$\ell$

$J$

$j$

$k$

$$\left[ J_{ij}, J_{k\ell} \right] = \delta_{jk} J_{i\ell} - \delta_{j\ell} J_{ik} - \delta_{ik} J_{j\ell} + \delta_{i\ell} J_{jk}$$

as well as

[

$J$

$i$

$j$

,

$Q$

$a$

]

=

1

4

(

$Y$

$i$

$Y$

$j$

–

$Y$

$j$

$Y$

$i$

)

$a$

$b$

$Q$

$b$

,

$$\{ \displaystyle \left[ J_{ij}, Q_a \right] = \frac{1}{4} \left( \gamma_i \gamma_j - \gamma_j \gamma_i \right)_{ab} Q_b, \}$$

while the remaining commutators (not anticommutators!) between the spinor generators are defined as

$$\begin{aligned} & [Q_a, Q_b] \\ &= \gamma_{ac} [ \gamma_i \gamma_c \gamma_b ] \\ &= J_{ij} \end{aligned}$$

$$\{ \displaystyle \left[ Q_a, Q_b \right] = \gamma_{ac} \gamma_i \gamma_{cb} \gamma_j J_{ij} . \}$$

It is then possible to check that the Jacobi identity is satisfied.

## Geometry

The compact real form of E8 is the isometry group of the 128-dimensional exceptional compact Riemannian symmetric space EVIII (in Cartan's classification). It is known informally as the "octooctonionic projective plane" because it can be built using an algebra that is the tensor product of the octonions with themselves, and is also known as a Rosenfeld projective plane, though it does not obey the usual axioms of a projective plane. This can be seen systematically using a construction known as the magic square, due to Hans Freudenthal and Jacques Tits (Landsberg & Manivel 2001).

## E8 root system

Some model of the E8 root system, projected into three-space, and represented by the vertices of the 421 polytope,

Shown in 3D projection using the basis vectors [u,v,w] giving H3 symmetry:

$$u = (1, \phi, 0, -1, \phi, 0, 0, 0)$$

$$v = (\phi, 0, 1, \phi, 0, -1, 0, 0)$$

$$w = (0, 1, \phi, 0, -1, \phi, 0, 0)$$

The projected 421 polytope vertices are sorted and tallied by their 3D norm generating the increasingly transparent hulls of each set of tallied norms. These show:

4 points at the origin

2 icosahedrons

2 dodecahedrons

4 icosahedrons

1 icosidodecahedron

2 dodecahedrons

2 icosahedrons

1 icosidodecahedron

for 240 vertices. These are two concentric sets of hulls from the H4 symmetry of the 600-cell scaled by the golden ratio.[2]

A root system of rank  $r$  is a particular finite configuration of vectors, called roots, which span an  $r$ -dimensional Euclidean space and satisfy certain geometrical properties. In particular, the root system must be invariant under reflection through the hyperplane perpendicular to any root.

The E8 root system is a rank 8 root system containing 240 root vectors spanning  $R^8$ . It is irreducible in the sense that it cannot be built from root systems of smaller rank. All the root vectors in E8 have the same length. It is convenient for a number of purposes to normalize them to have length  $\sqrt{2}$ . These 240 vectors are the vertices of a semi-regular polytope discovered by Thorold Gosset in 1900, sometimes known as the 421 polytope.

### Construction

In the so-called even coordinate system, E8 is given as the set of all vectors in  $R^8$  with length squared equal to 2 such that coordinates are either all integers or all half-integers and the sum of the coordinates is even.

Explicitly, there are 112 roots with integer entries obtained from

(  
 $\pm$   
 1  
 ,  
 $\pm$   
 1  
 ,  
 0  
 ,  
 0  
 ,  
 0

0

0

0

)

$$\left(\pm 1, \pm 1, 0, 0, 0, 0, 0, 0\right),$$

by taking an arbitrary combination of signs and an arbitrary permutation of coordinates, and 128 roots with half-integer entries obtained from

(

 $\pm$ 

1

2

,

11

10

,

 $\pm$ 

1

2

;

11

12

2

 $\pm$ 

1

2

;

11

12

2

 $\pm$ 

1

2

;

⊥

11

12

2  
1
$$\left(\pm \frac{1}{2}\right), \pm \frac{1}{2}, \pm \frac{1}{2}, \pm \frac{1}{2}$$



$\left\{ \pm \left( \frac{1}{2}, \frac{1}{2}, \frac{1}{2}, \frac{1}{2}, \frac{1}{2}, \frac{1}{2}, \frac{1}{2}, \frac{1}{2} \right) \right\}$   
 by taking an even number of minus signs (or, equivalently, requiring that the sum of all the eight coordinates be even). There are 240 roots in all.

E8 2d projection with thread made by hand

The 112 roots with integer entries form a D8 root system. The E8 root system also contains a copy of A8 (which has 72 roots) as well as E6 and E7 (in fact, the latter two are usually defined as subsets of E8).

In the odd coordinate system, E8 is given by taking the roots in the even coordinate system and changing the sign of any one coordinate. The roots with integer entries are the same while those with half-integer entries have an odd number of minus signs rather than an even number.

Dynkin diagram

The Dynkin diagram for E8 is given by .

This diagram gives a concise visual summary of the root structure. Each node of this diagram represents a simple root. A line joining two simple roots indicates that they are at an angle of 120° to each other. Two simple roots that are not joined by a line are orthogonal.

Cartan matrix

The Cartan matrix of a rank r root system is an  $r \times r$  matrix whose entries are derived from the simple roots. Specifically, the entries of the Cartan matrix are given by

$$A_{ij} = \frac{2(\alpha_i, \alpha_j)}{(\alpha_i, \alpha_i)}$$

$$A_{ij} = 2 \frac{(\alpha_i, \alpha_j)}{(\alpha_i, \alpha_i)}$$

where  $(\ , \ )$  is the Euclidean inner product and  $\alpha_i$  are the simple roots. The entries are independent of the choice of simple roots (up to ordering).

The Cartan matrix for  $E_8$  is given by

$$\begin{bmatrix} 2 & -1 & 0 & 0 & 0 & 0 & 0 & 0 \\ -1 & 2 & -1 & 0 & 0 & 0 & 0 & 0 \\ 0 & -1 & 2 & -1 & 0 & 0 & 0 & 0 \\ 0 & 0 & -1 & 2 & -1 & 0 & 0 & 0 \\ 0 & 0 & 0 & -1 & 2 & -1 & 0 & 0 \\ 0 & 0 & 0 & 0 & -1 & 2 & -1 & 0 \\ 0 & 0 & 0 & 0 & 0 & -1 & 2 & -1 \\ 0 & 0 & 0 & 0 & 0 & 0 & -1 & 2 \end{bmatrix}$$



$$\begin{bmatrix} 1 & 0 & 0 & 0 & 0 & 0 & 0 & 0 \\ 0 & 1 & 0 & 0 & 0 & 0 & 0 & 0 \\ 0 & 0 & 1 & 0 & 0 & 0 & 0 & 0 \\ 0 & 0 & 0 & 1 & 0 & 0 & 0 & 0 \\ 0 & 0 & 0 & 0 & 1 & 0 & 0 & 0 \\ 0 & 0 & 0 & 0 & 0 & 1 & 0 & 0 \\ 0 & 0 & 0 & 0 & 0 & 0 & 1 & 0 \\ 0 & 0 & 0 & 0 & 0 & 0 & 0 & 1 \end{bmatrix}$$
 The determinant of this matrix is equal to 1.

## Simple roots

Hasse diagram of E8 root poset with edge labels identifying added simple root position  
 A set of simple roots for a root system  $\Phi$  is a set of roots that form a basis for the Euclidean space spanned by  $\Phi$  with the special property that each root has components with respect to this basis that are either all nonnegative or all nonpositive.

Given the E8 Cartan matrix (above) and a Dynkin diagram node ordering of:

One choice of simple roots is given by the rows of the following matrix:

$$\begin{bmatrix} 1 & 0 & 0 & 0 & 0 & 0 & 0 & 0 \\ 0 & 1 & 0 & 0 & 0 & 0 & 0 & 0 \\ 0 & 0 & 1 & 0 & 0 & 0 & 0 & 0 \\ 0 & 0 & 0 & 1 & 0 & 0 & 0 & 0 \\ 0 & 0 & 0 & 0 & 1 & 0 & 0 & 0 \\ 0 & 0 & 0 & 0 & 0 & 1 & 0 & 0 \\ 0 & 0 & 0 & 0 & 0 & 0 & 1 & 0 \\ 0 & 0 & 0 & 0 & 0 & 0 & 0 & 1 \end{bmatrix}$$

0  
1  
-  
1  
0  
0  
0  
0  
0  
0  
0  
0  
1  
-  
1  
0  
0  
0  
0  
0  
0  
0  
0  
1  
1  
0  
-  
1  
2  
-  
1  
2  
-  
1  
2  
-  
1  
2  
-  
1  
2  
-  
1  
2  
-  
1  
2



Note that the Hasse diagram does not represent the full Lie algebra, or even the full root system. The 120 roots of negative height relative to the same set of simple roots can be adequately represented by a second copy of the Hasse diagram with the arrows reversed; but it is less straightforward to connect these two diagrams via a basis for the eight-dimensional Cartan subalgebra. In the notation of the exposition of Chevalley generators and Serre relations: Insofar as an arrow represents the Lie bracket by the generator

$e_i$

associated with a simple root, each root in the height -1 layer of the

reversed Hasse diagram must correspond to some

$f_i$

and can have only one upward arrow, connected to a node in the

height 0 layer representing the element of the Cartan subalgebra given by

$h_i$

=

[

$e_i$

,

$f_i$

]

$h_i = [e_i, f_i]$ . But the upward arrows from the height 0 layer must then represent

[

$e_i$

,

$h_j$

]

=

-

$a_{ji}$

$e_i$

$[e_i, h_j] = -a_{ji}e_i$ , where

$a_{ji}$

$a_{ji}$  is (the transpose of) the Cartan matrix. One could draw multiple upward arrows from each  $h_j$  associated with all  $e_i$  for which  $[e_i, h_j]$  is nonzero; but this neither captures the numerical entries in the Cartan matrix nor reflects the fact that each  $e_i$  only has nonzero Lie bracket with one degree of freedom in the Cartan subalgebra (just not the same degree of freedom as  $h_i$ ).

More fundamentally, this organization implies that the span of the generators designated as "the" Cartan subalgebra is somehow inherently special, when in most applications, any mutually commuting set of eight of the 248 Lie algebra generators (of which there are many!) — or any eight linearly independent, mutually commuting Lie derivations on any manifold with E8 structure — would have served just as well. Once a Cartan subalgebra has been selected (or defined a priori, as in the case of a lattice), a basis of "Cartan generators" (the

$h_i$  among the Chevalley generators) and a root system are a useful way to describe structure relative to this subalgebra. But the root system map is not the Lie algebra (let alone group!) territory. Given a set of Chevalley generators, most degrees of freedom in a Lie algebra and their sparse Lie brackets with  $e_i$  can be represented schematically as circles and arrows, but this simply breaks down on the chosen Cartan subalgebra. Such are the hazards of schematic visual representations of mathematical structures.



## Weyl group

The Weyl group of  $E_8$  is of order 696729600, and can be described as  $O_{8(2)}$ : it is of the form 2.G.2 (that is, a stem extension by the cyclic group of order 2 of an extension of the cyclic group of order 2 by a group  $G$ ) where  $G$  is the unique simple group of order 174182400 (which can be described as  $PS\Omega_{8+}(2)$ ).[3]

## $E_8$ root lattice

Main article:  $E_8$  lattice

The integral span of the  $E_8$  root system forms a lattice in  $\mathbb{R}^8$  naturally called the  $E_8$  root lattice. This lattice is rather remarkable in that it is the only (nontrivial) even, unimodular lattice with rank less than 16.

## Simple subalgebras of $E_8$

### An incomplete simple subgroup tree of $E_8$

The Lie algebra  $E_8$  contains as subalgebras all the exceptional Lie algebras as well as many other important Lie algebras in mathematics and physics. The height of the Lie algebra on the diagram approximately corresponds to the rank of the algebra. A line from an algebra down to a lower algebra indicates that the lower algebra is a subalgebra of the higher algebra.

### Chevalley groups of type $E_8$

Chevalley (1955) showed that the points of the (split) algebraic group  $E_8$  (see above) over a finite field with  $q$  elements form a finite Chevalley group, generally written  $E_8(q)$ , which is simple for any  $q$ . [4][5] and constitutes one of the infinite families addressed by the classification of finite simple groups. Its number of elements is given by the formula (sequence A008868 in the OEIS):

$$\frac{q^{120} (q^{30} - 1) (q^{24} - 1) (q^{20} - 1)}{20}$$

$$\frac{1}{(q^{18}-1)(q^{14}-1)(q^{12}-1)(q^8-1)(q^2-1)}$$

$$\frac{1}{(q^{120}-1)(q^{30}-1)(q^{24}-1)(q^{20}-1)(q^{18}-1)(q^{14}-1)(q^{12}-1)(q^8-1)(q^2-1)}$$

The first term in this sequence, the order of  $E_8(2)$ , namely 337804753143634806261388190614085595079991692242467651576160959909068800000  $\approx 3.38 \times 10^{74}$ , is already larger than the size of the Monster group. This group  $E_8(2)$  is the last one described (but without its character table) in the ATLAS of Finite Groups.[6]

The Schur multiplier of  $E_8(q)$  is trivial, and its outer automorphism group is that of field automorphisms (i.e., cyclic of order  $f$  if  $q = p^f$ , where  $p$  is prime).

Lusztig (1979) described the unipotent representations of finite groups of type E8.

Subgroups, subalgebras, and extensions

The smaller exceptional groups E7 and E6 sit inside E8. In the compact group, both  $E6 \times SU(3)/(Z/3Z)$  and  $E7 \times SU(2)/(+1, -1)$  are maximal subgroups of E8.

Embeddings of the maximal subgroups of E8 up to dimension 248 with associated projection matrix.

The 248-dimensional adjoint representation of E8 may be considered in terms of its restricted representation to the first of these subgroups. It transforms under  $E6 \times SU(3)$  as a sum of tensor product representations, which may be labelled as a pair of dimensions as  $(78, 1) + (1, 8) + (27, 3) + (27, 3)$ . (Since the maximal subgroup is actually the quotient of this group product by a finite group, these notations may strictly be taken as indicating the infinitesimal (Lie algebra) representations.) Since the adjoint representation can be described by the roots together with the generators in the Cartan subalgebra, we may choose a particular E6 root system within E8 and decompose the sum representation relative to this E6. In this description,

$(78, 1)$ , a copy of

$e_6$

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$\{\text{displaystyle } \mathfrak{e}_6\}$ , consists of the 72 roots with  $(-1/2, -1/2, -1/2)$ ,  $(0, 0, 0)$ , or  $(1/2, 1/2, 1/2)$  in the last three dimensions, together with five Cartan generators corresponding to the first five dimensions and one Cartan generator corresponding to an equally weighted sum of the last three Cartan generators of the E8 system;

$(1, 8)$ , a copy of

$s_u$

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$\{\text{displaystyle } \mathfrak{su}_3\}$ , consists of the six roots with permutations of  $(0, 1, -1)$  in the last three dimensions, together with two Cartan generators corresponding to the two trace-free combinations of the last three Cartan generators of the E8 system;

$(27, 3)$  consists of all roots with permutations of  $(-1, 0, 0)$ ,  $(-1/2, 1/2, 1/2)$ , or  $(0, 1, 1)$  in the last three dimensions; and

$(27, 3)$  consists of all roots with permutations of  $(1, 0, 0)$ ,  $(1/2, -1/2, -1/2)$ , or  $(0, -1, -1)$  in the last three dimensions.

The 248-dimensional adjoint representation of E8, when similarly restricted to the second maximal subgroup, transforms under  $E7 \times SU(2)$  as:  $(133, 1) + (1, 3) + (56, 2)$ . We may again see the decomposition by looking at the roots together with the generators in the Cartan subalgebra. In this description,

$(133, 1)$ , a copy of

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$\{\displaystyle \{\mathfrak{e}\}_7\}$ , consists of the 126 roots with  $(-1,-1)$ ,  $(-\frac{1}{2},-\frac{1}{2})$ ,  $(0,0)$ ,  $(\frac{1}{2},\frac{1}{2})$ , or  $(1,1)$  in the last two dimensions, together with six Cartan generators corresponding to the first six dimensions and one Cartan generator corresponding to an equally weighted sum of the last two Cartan generators of the E8 system;

(1,3), a copy of

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$\{\displaystyle \{\mathfrak{su}\}_2\}$ , consists of the two roots  $(0,0,0,0,0,0,1,-1)$ ,  $(0,0,0,0,0,0,-1,1)$ , together with one Cartan generator corresponding to the trace-free combination of the last two Cartan generators of the E8 system; and

(56,2) consists of all roots with permutations of  $(0,-1)$ ,  $(\frac{1}{2},-\frac{1}{2})$ , or  $(1,0)$  in the last two dimensions.

The connection between these two descriptions is given by the graded exceptional Lie algebra constructions of J. Tits and B. N. Allison. Any 27-dimensional representation of E6 can be equipped with a non-associative (but strictly power-associative) Jordan product operation to form an Albert algebra (an important exceptional case in algebraic constructions). The Kantor–Koecher–Tits construction applied to this Albert algebra recovers the 78-dimensional

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$\{\displaystyle \{\mathfrak{e}\}_6\}$  as the reduced structure algebra of the Albert algebra. This

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$\{\displaystyle \{\mathfrak{e}\}_6\}$ , together with the 27 and 27 representations and the grade operator (the element of the Cartan subalgebra with weight -1 on the 27, +1 on the 27, and 0 on the 78), forms an

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$\{\displaystyle \{\mathfrak{e}\}_7\}$  3-graded Lie algebra. A complete exposition of this construction may be found in standard texts on Jordan algebras such as Jacobson 1968 or McCrimmon 2004.

Starting this 3-graded Lie algebra construction with any particular 27-dimensional representation, embedded within

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$\{\displaystyle \{\mathfrak{e}\}_8\}$ , of any particular E6 subgroup of E8 produces the corresponding

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$\{\mathrm{displaystyle \{\mathfrak{e}\}_{7}\}$  subalgebra. The particular

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$\{\mathrm{displaystyle \{\mathfrak{e}\}_{7}\}$  in the  $E_7 \times SU(2)$  decomposition given above corresponds to choosing the 27 consisting of all roots with  $(1,0,0)$ ,  $(\frac{1}{2}, -\frac{1}{2}, -\frac{1}{2})$ , or  $(0, -1, -1)$  in the last three dimensions (in order), with the grade operator having weight  $(-1, \frac{1}{2}, \frac{1}{2})$  in these dimensions; or equivalently to choosing the "27" consisting of all roots with  $(-1, 0, 0)$ ,  $(-\frac{1}{2}, \frac{1}{2}, \frac{1}{2})$ , or  $(0, 1, 1)$  in the last three dimensions (in order), with the grade operator having weight  $(1, -\frac{1}{2}, -\frac{1}{2})$  in these dimensions. Note that there is nothing special about this choice of dimensions — the

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$\{\mathrm{displaystyle \mathbb{R}^8}\}$  within which the root system is embedded is not the set of eight independent but non-orthogonal axes corresponding to the simple roots, and any three dimensions will do — and there are also constructions using other equivalent groupings of roots. What matters is that the kernel of the Lie bracket with the generator chosen as the "grade operator" be an

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$\{\mathrm{displaystyle \{\mathfrak{e}\}_{6}\}$  subalgebra (plus a central

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$\{\mathrm{displaystyle \mathbb{R}^2}\}$  associated with the grade operator itself and the remaining generator of the Cartan subalgebra), not

a

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$\oplus$

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$\{\mathrm{displaystyle \{\mathfrak{a}\}_{6} \oplus \mathbb{R}^2}\},$

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$\oplus$

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$\{\mathrm{displaystyle \{\mathfrak{a}\}_{7} \oplus \mathbb{R}^2}\},$

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$\oplus$

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$\{\mathrm{displaystyle \{\mathfrak{e}\}_{7} \oplus \mathbb{R}^2}\},$  etc.

(In the simple Lie algebra case, the sign of the grade of the 27 versus the 27 representation is a matter of convention, as is the scale of the grading. However, choosing -1 as the grade of the 27-dimensional "vector" representation is consistent with

an extension of the 3-graded algebra to higher positive grades via the exterior algebra over the 27 "covector" representation. The "vector" representation then lies, not in this nonnegative-graded exterior algebra, but in the graded algebra of derivations over the exterior algebra; the 78-dimensional

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$\{\mathrm{d}\mathfrak{e}\}_6$  is the grade 0 subalgebra (a subalgebra of the inner derivations by "vector-valued 1-forms") of this graded algebra of derivations. For details on how this asymmetric structure works starting from a general 3-graded algebra, see references at Frölicher–Nijenhuis bracket. The relevance of this observation to E8 is simply that E7 and E8 are their own clusters of structures, distinguished as exceptional simple Lie groups/algebras, and that any particular reconstruction of them using representations of their subgroups/subalgebras will have extensions beyond the motivating case. Varying conventions of sign, scale, and conjugate relationship in the literature are due not just to inaccuracies but also to the directions in which the authors seek to extend their constructions.)

The distinguished

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$\{\mathrm{d}\mathfrak{su}\}_2$  in the  $E_7 \times \mathrm{SU}(2)$  decomposition above is then given by the subalgebra of

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$\{\mathrm{d}\mathfrak{su}\}_3$  that commutes with the grade operator (which lies in the Cartan subalgebra of this

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$\{\mathrm{d}\mathfrak{su}\}_3$ ). Of the four remaining roots in the

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$\{\mathrm{d}\mathfrak{su}\}_3$ , two are of grade  $\frac{1}{2}$  and two are of grade  $-\frac{1}{2}$ . In the convention where the 27 of E6 used to construct the

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$\{\mathrm{mathfrak{e}}_{-7}\}$  has grade -1 and the 27 has grade +1, the other two 27's have grade  $+\frac{1}{2}$  and the other two 27's have grade  $-\frac{1}{2}$ , as is apparent from permuting the values of the last three roots in the description above. Grouping these  $4 \times (1+27) = 112$  generators to form the grade  $+\frac{1}{2}$  and  $-\frac{1}{2}$  subspaces of

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$\{\mathrm{mathfrak{e}}_{-8}\}$  (relative to the original choice of grade operator within

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$\{\mathrm{mathfrak{e}}_{-7}\}$ ), each subspace may be given a quite particular non-associative (nor even power-associative) product operation, resulting in two copies of Brown's 56-dimensional structurable algebra. Allison's 5-graded Lie algebra construction based on this structurable algebra recovers the original

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$\{\mathrm{mathfrak{e}}_{-8}\}$ . (Allison's 5-grading differs from the above by a factor -2.) Grouping these generators differently, based on their weights relative to the Cartan generator of the

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$\{\mathrm{mathfrak{su}}_{(2)}\}$  orthogonal to

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$\{\mathrm{mathfrak{e}}_{-7}\}$ , gives two 56-dimensional subspaces that each carry the lowest-dimensional non-trivial irreducible representation of E7. Either of these may be combined with the Cartan generator to form a 57-dimensional Heisenberg algebra, and adjoining this to

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$\{\mathrm{mathfrak{e}}_{-7}\}$  produces the (non-simple) Lie algebra E7  $\frac{1}{2}$  described by Landsberg and Manivel.

From the perspective in which the 27-dimensional grade -1 subspace of

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$\{\mathrm{mathfrak{e}}_{-8}\}$  (relative to a choice of grade operator) plays the role of "vector" representation of E6 and the 27 with roots opposite it plays the role of "covector" representation, it is natural to look for "spinor" representations in the grade  $+\frac{1}{2}$  and  $-\frac{1}{2}$  subspaces, or in some other combination of the (27,3) and (27,3) representations of E6  $\times$  SU(3), and to attempt to relate these to geometrical spinors in the

Clifford algebra sense as employed in quantum field theory. Variations on this idea are common in the physics literature. See Distler and Garibaldi 2009 for discussion of the mathematical obstacles to constructing a chiral gauge theory based on E8. The structure of

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$\{\mathfrak{e}\}_8$  relative to its

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$\{\mathfrak{e}\}_6$  subalgebra, together with the conventional scaling of elements of the Cartan subalgebra, invites extensions by geometric analogy but does not necessarily imply a relationship to low-dimensional geometry or low-energy physics. The same may be said of connections to Jordan and Heisenberg algebras, whose historical origins are intertwined with the development of quantum mechanics. Not every visual representation evocative of a tobacco pipe will hold tobacco.

The finite quasisimple groups that can embed in (the compact form of) E8 were found by Griess & Ryba (1999).

The Dempwolff group is a subgroup of (the compact form of) E8. It is contained in the Thompson sporadic group, which acts on the underlying vector space of the Lie group E8 but does not preserve the Lie bracket. The Thompson group fixes a lattice and does preserve the Lie bracket of this lattice mod 3, giving an embedding of the Thompson group into E8(F3).

The embeddings of the maximal subgroups of E8 up to dimension 248 are shown to the right.

### Applications

The E8 Lie group has applications in theoretical physics and especially in string theory and supergravity. E8×E8 is the gauge group of one of the two types of heterotic string and is one of two anomaly-free gauge groups that can be coupled to the N = 1 supergravity in ten dimensions. E8 is the U-duality group of supergravity on an eight-torus (in its split form).

One way to incorporate the Standard Model of particle physics into heterotic string theory is the symmetry breaking of E8 to its maximal subalgebra SU(3)×E6.

In 1982, Michael Freedman used the E8 lattice to construct an example of a topological 4-manifold, the E8 manifold, which has no smooth structure.

Antony Garrett Lisi's incomplete "An Exceptionally Simple Theory of Everything" attempts to describe all known fundamental interactions in physics as part of the E8 Lie algebra.[7][8]



R. Coldea, D. A. Tennant, and E. M. Wheeler et al. (2010) reported an experiment where the electron spins of a cobalt-niobium crystal exhibited, under certain conditions, two of the eight peaks related to  $E_8$  that were predicted by Zamolodchikov (1989).[9][10]

## History

Wilhelm Killing (1888a, 1888b, 1889, 1890) discovered the complex Lie algebra  $E_8$  during his classification of simple compact Lie algebras, though he did not prove its existence, which was first shown by Élie Cartan. Cartan determined that a complex simple Lie algebra of type  $E_8$  admits three real forms. Each of them gives rise to a simple Lie group of dimension 248, exactly one of which (as for any complex simple Lie algebra) is compact. Chevalley (1955) introduced algebraic groups and Lie algebras of type  $E_8$  over other fields: for example, in the case of finite fields they lead to an infinite family of finite simple groups of Lie type.  $E_8$  continues to be an area of active basic research by Atlas of Lie Groups and Representations, which aims to determine the unitary representations of all the Lie groups.[11]

See also

En

## Footnotes

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External links

[Lusztig–Vogan polynomial calculation](#)

[Atlas of Lie groups](#)

[Kazhdan–Lusztig–Vogan Polynomials for E8](#)

[Narrative of the Project to compute Kazhdan–Lusztig Polynomials for E8](#)

[American Institute of Mathematics \(March 2007\)](#), [Mathematicians Map E8](#)

[The n-Category Café](#), a University of Texas blog posting by John Baez on E8.

[Other links](#)

[Graphic representation of E8 root system.](#)

The list of dimensions of irreducible representations of the complex form of E8 is sequence A121732 in the OEIS.

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An abjad system is a writing system, originating from ancient Semitic scripts like Phoenician and Aramaic, that primarily uses consonants, with vowels often omitted or indicated by diacritics, and assigns numerical values to these letters, turning text into numbers for various purposes like chronology (chronograms), mysticism, and cataloging in Islamic manuscripts and scientific instruments. The term comes from the first four

letters (Alif, Ba, Jim, Dal) of the traditional Arabic alphabet order.

#### Key Characteristics

**Consonants Only (Mostly):** Abjads focus on consonants, a simpler system than full alphabets (which have separate vowel signs) or syllabaries (which have signs for syllables).

**Numerical Values:** Each consonant has a specific numerical value (e.g., Alif=1, Ba=2, Jim=3, Dal=4 in Arabic).

**Origin:** The Phoenician alphabet (c. 1200 BCE) is considered the earliest known abjad, spreading widely due to trade.

**Evolution:** Arabic and Hebrew scripts are well-known modern examples of abjads, evolving from these early systems.

#### Common Uses & Examples

**Chronograms:** Poets use abjad values to form words whose total numerical value equals a specific year, often for elegies or historical markers.

**Mysticism & Esotericism:** The system is used in Islamic traditions (like Sufism) for numerological interpretations (gematria or ilm al-huruf).

**Bookkeeping:** Used for numbering pages, chapters, or quires in older manuscripts and printed books.

**Scientific Instruments:** Found on historical astrolabes and other astronomical tools for numbering scales.

#### How it Works (Example: Arabic Abjad)

Letters are grouped by value:

1-9: (9) ط, (8) ح, (7) ز, (6) و, (5) هـ, (4) د, (3) ج, (2) ب, (1) ا

10-90: (90) ص, (80) ف, (70) ع, (60) س, (50) ن, (40) م, (30) ل, (20) ك

100-1000: (1000) ق, (900) ط, (800) ض, (700) ذ, (600) خ, (500) ث, (400) ت, (300) ش, (200) ر, (100) ق

**Calculation:** To get larger numbers, you add the values of letters together (e.g., 45 = م (40) + هـ (5)).

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The Abjad numerals, also called Hisab al-Jummal (Arabic: **حِسَابُ الْجُمْلِ**, *ḥisāb al-jummal*), are a decimal alphabetic numeral system/alphanumeric code, in which the 28 letters of the Arabic alphabet are assigned numerical values. They have been used in the Arabic-speaking world since before the eighth century when positional Arabic numerals were adopted.[1] In modern Arabic, the word 'abjadīyah (أَبْجَدِيَّة) means 'alphabet' in general.



In the Abjad system, the first letter of the Arabic alphabet, 'alif, is used to represent 1; the second letter, bā', 2, up to 9. Letters then represent the first nine intervals of 10s and those of the 100s: yā' for 10, kāf for 20, qāf for 100, ending with 1000.

The word 'abjad (أبجد) itself derives from the first four letters (A-B-G-D) of the Semitic alphabet, including the Aramaic alphabet, Hebrew alphabet, Phoenician alphabet, and other scripts for Semitic languages. These alphabets contained only 22 letters, stopping at taw, numerically equivalent to 400. The Arabic Abjad system continues at this point with letters not found in other alphabets: thā' = 500, khā' = 600, dhāl = 700, etc. Abjad numerals in Arabic are similar to the alphanumeric codes of Hebrew gematria and Greek isopsephy.

### Abjad order

The Abjad order of the Arabic alphabet has two slightly different variants. The Arabic abjad order is not a simple historical continuation of the earlier north Semitic alphabetic order, since it has a position corresponding to the Aramaic letter samekh / semkat 𐤎, yet no letter of the Arabic alphabet historically derives from that letter.

In the most common Mashriqi abjad sequence, loss of samekh was compensated for by the split of shin ש into two independent Arabic letters, ش (shīn) and س (sīn), which moved up to take the place of samekh.

The Mashriqi (common) abjad sequence, read from right to left, is:

|   |    |     |   |   |    |   |    |    |    |   |   |    |
|---|----|-----|---|---|----|---|----|----|----|---|---|----|
| ع | ف  | ص   | ق | ر | ش  | ت | ث  | خ  | ذ  | ض | ط | غ  |
| د | هـ | و   | ز | ح | ط  | ي | ك  | ل  | م  | ن | س |    |
|   |    |     |   |   |    |   |    |    | ا  | ب | ج |    |
| ' | f  | ṣ   | q | r | sh | t | th | kh | dh | ḍ | ẓ | gh |
| d | h  | w/u | z | ḥ | ṭ  | y | k  | l  | m  | n | s |    |
|   |    |     |   |   |    |   |    |    |    | b | j |    |

This is commonly vocalized as follows:

'abjad hawwaz ḥuṭṭī kalamān sa'faṣ qarashat thakḥadh ḍaḏagh.  
Another vocalization is:

'abujadin hawazin ḥuṭiya kalman sa'faṣ qurishat thakḥudh ḍaḏugh

In the Maghrebian abjad sequence (quoted in apparently earliest authorities and considered older[2]), loss of samekh was compensated for by the split of tsade צ into two independent Arabic letters, ض (ḍad) and ص (ṣad), which moved up to take the place of samekh.

The Maghrebian abjad sequence, read from right to left, is:[2][3][unreliable source?]

ع ف ص ق ر س ت ث خ ذ ط غ ش

|    |    |   |    |    |    |   |   |   |   |     |   |   |
|----|----|---|----|----|----|---|---|---|---|-----|---|---|
|    | ص  | ن | م  | ل  | ك  | ي | ط | ح | ز | و   | ه | د |
|    | ج  | ب | ا  |    |    |   |   |   |   |     |   |   |
| sh | gh | z | dh | kh | th | t | s | r | q | ḍ   | f | ‘ |
|    | ṣ  | n | m  | l  | k  | y | ṭ | ḥ | z | w/u | h | d |
|    | j  | b | ’  |    |    |   |   |   |   |     |   |   |

which can be vocalized as:

’abujadin hawazin ḥuṭiya kalman ṣa’faḍ qurīsat thakhudh ṣaghush  
Another vocalization is:

’abajd hawazin ḥuṭiyin kalamnin ṣa’faḍin qurīsat thakhudh ṣughshin  
Competing order

Modern dictionaries and other reference books use the newer hijā’ī (هجائي) / alifbā’ī (أَلِفْبَائِي) and more common order, which partially groups letters together by similarity of shape, and is never used as numerals.

The common hijā’ī sequence, read from right to left, is:

|   |     |   |    |   |   |   |    |   |    |   |   |    |
|---|-----|---|----|---|---|---|----|---|----|---|---|----|
| ي | و   | ه | ن  | م | ل | ك | ق  | ف | غ  | ع | ط | ث  |
|   | ض   | ص | ش  | س | ز | ر | ذ  | د | خ  | ح | ج | ت  |
|   | ت   | ب | ا  |   |   |   |    |   |    |   |   |    |
| y | w/u | h | n  | m | l | k | q  | f | gh | ‘ | z | ṭ  |
|   | ḍ   | ṣ | sh | s | z | r | dh | d | kh | ḥ | j | th |
|   | t   | b | ’  |   |   |   |    |   |    |   |   |    |

Persian uses a slightly different order, in which و comes before ه instead of after it.

In the Maghrebī hijā’ī / alifbā’ī order (replaced by the Mashriqī order[3][unreliable source?]), the sequence is:[2]

|   |     |   |    |   |   |   |    |   |    |   |   |    |
|---|-----|---|----|---|---|---|----|---|----|---|---|----|
| ي | و   | ه | ش  | س | ق | ف | غ  | ع | ض  | ص | ن | م  |
|   | ل   | ك | ط  | ط | ز | ر | ذ  | د | خ  | ح | ج | ث  |
|   | ت   | ب | ا  |   |   |   |    |   |    |   |   |    |
| y | w/u | h | sh | s | q | f | gh | ‘ | ḍ  | ṣ | n | m  |
|   | ا   | k | z  | ṭ | z | r | dh | d | kh | ḥ | j | th |
|   | t   | b | ’  |   |   |   |    |   |    |   |   |    |

In Abu Muhammad al-Hasan al-Hamdani’s encyclopædia Kitāb al-Iklīl min akhbār al-Yaman wa-ansāb Ḥimyar (كتاب الإكليل من أخبار اليمن وأنسب حمير), the letter sequence (from right to left) is:[4]

|   |    |   |   |   |   |   |   |   |   |    |   |   |
|---|----|---|---|---|---|---|---|---|---|----|---|---|
| ي | ش  | س | ه | ز | ر | ق | ف | ط | ط | غ  | ع | ض |
|   | ص  | ن | و | م | ل | ك | ذ | د | خ | ح  | ج | ث |
|   | ت  | ب | ا |   |   |   |   |   |   |    |   |   |
| y | sh | s | h | z | r | q | f | z | ṭ | gh | ‘ | ḍ |

ṣ      n      w/u      m      l      k      dh      d      kh      ḥ      j      th  
 ṭ      b      ,

### Uses of the Abjad system

Before the Hindu–Arabic numeral system, the abjad as numbers were used for all mathematical purposes. In modern Arabic, they are primarily used for numbering outlines, items in lists, and points of information. Equivalent to English, "A.", "B.", and "C." (or, rarer, Roman numerals: I, II, III, IV), in Arabic, thus "أ", then "ب", then "ج", not the first three letters of the modern hijā'ī order.

Like Roman numerals, there is no representation of zero and there are no fractions. By convention, the numbers are written largest first (larger to smaller, going right to left). Reversing the order indicates multiplication, so for example بـغ is 2000 while غـب is 1002. (Contrast this with Roman numerals, where reversing the order indicates subtraction, e.g. IV = 5 - 1 = 4.)

The abjad numbers are also used to assign numerical values to Arabic words for purposes of numerology. The common Islamic phrase بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ bismillāh al-Raḥmān al-Raḥīm ('In the name of Allah, the most merciful, the most compassionate' – see Basmala) has a numeric value of 786 (from a letter-by-letter cumulative value of 2+60+40+1+30+30+5+1+30+200+8+40+50+1+30+200+8+10+40). The name Allāh الله by itself has the value 66 (1+30+30+5).

### Letter values

In common abjad order:[2]

Notice that some letters appear in their initial form and others in a riqaa-like form, with the alif having a different shape.

Value Letter Name Trans-  
 literation

|   |    |          |       |
|---|----|----------|-------|
| 1 |    | 'alif    | ' / ā |
| 2 | ب  | bā'      | b     |
| 3 | ج  | jīm      | j     |
| 4 | د  | dāl      | d     |
| 5 | هـ | hā'      | h     |
| 6 | و  | wāw      | w / ū |
| 7 | ز  | zāy/zayn | z     |
| 8 | ح  | ḥā'      | ḥ     |
| 9 | ط  | ṭā'      | ṭ     |

Value Letter Name Trans-  
 literation

|    |   |     |       |
|----|---|-----|-------|
| 10 | ي | yā' | y / ī |
|----|---|-----|-------|

|    |   |      |   |
|----|---|------|---|
| 20 | ك | kāf  | k |
| 30 | ل | lām  | l |
| 40 | م | mīm  | m |
| 50 | ن | nūn  | n |
| 60 | س | sīn  | s |
| 70 | ع | ‘ayn | ‘ |
| 80 | ف | fā’  | f |
| 90 | ص | ṣād  | ṣ |

Value Letter Name Trans-  
literation

|      |   |       |    |
|------|---|-------|----|
| 100  | ق | qāf   | q  |
| 200  | ر | rā’   | r  |
| 300  | ش | shīn  | sh |
| 400  | ت | tā’   | t  |
| 500  | ث | thā’  | th |
| 600  | خ | khā’  | kh |
| 700  | ذ | dhāl  | dh |
| 800  | ض | ḍād   | ḍ  |
| 900  | ط | ṭā’   | ṭ  |
| 1000 | غ | ghayn | gh |

In Maghrebian Abjad order:[2]

Value Letter Name Trans-  
literation

|   |   |          |       |
|---|---|----------|-------|
| 1 |   | ‘alif    | ’ / ā |
| 2 | ب | bā’      | b     |
| 3 | ج | jīm      | j     |
| 4 | د | dāl      | d     |
| 5 | ه | hā’      | h     |
| 6 | و | wāw      | w / ū |
| 7 | ز | zāy/zayn | z     |
| 8 | ح | ḥā’      | ḥ     |
| 9 | ط | ṭā’      | ṭ     |

Value Letter Name Trans-  
literation

|    |   |     |       |
|----|---|-----|-------|
| 10 | ي | yā’ | y / ī |
| 20 | ك | kāf | k     |
| 30 | ل | lām | l     |
| 40 | م | mīm | m     |

|    |   |      |   |
|----|---|------|---|
| 50 | ن | nūn  | n |
| 60 | ص | ṣād  | ṣ |
| 70 | ع | ʿayn | ʿ |
| 80 | ف | fāʾ  | f |
| 90 | ض | ḍād  | ḍ |

Value Letter Name Trans-  
literation

|      |   |       |    |
|------|---|-------|----|
| 100  | ق | qāf   | q  |
| 200  | ر | rāʾ   | r  |
| 300  | س | sīn   | s  |
| 400  | ت | tāʾ   | t  |
| 500  | ث | thāʾ  | th |
| 600  | خ | khāʾ  | kh |
| 700  | ذ | dhāl  | dh |
| 800  | ط | ṭāʾ   | ṭ  |
| 900  | غ | ghayn | gh |
| 1000 | ش | shīn  | sh |

For four Persian letters these values are used:

Value Letter Name Trans-  
literation Has numerical  
value of

|    |   |     |         |   |
|----|---|-----|---------|---|
| 2  | پ | pe  | p       | ب |
| 3  | چ | che | ch or č | ج |
| 7  | ژ | zhe | zh or ž | ز |
| 20 | گ | gâf | g       | ک |

Similar systems

The Abjad numerals are equivalent to the earlier Hebrew numerals up to 400. The Hebrew numeral system is known as Gematria and is used in Kabbalistic texts and numerology. Like the Abjad order, it is used in modern times for numbering outlines and points of information, including the first six days of the week. The Greek numerals differ in a number of ways from the Abjad ones (for instance in the Greek alphabet there is no equivalent for ص, ṣād). The Greek language system of letters-as-numbers is called isopsephy. In modern times the old 27-letter alphabet of this system also continues to be used for numbering lists.

See also

Eastern Arabic numerals

Western Arabic numerals

Kufic

Hurufism

'Ilm al-Huruf (science of letters)

Gematria

Isopsephy

Katapayadi system

References

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Retrieved Oct 6, 2009.

Macdonald 1986, p. 130.

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Macdonald, Michael C. A. (1986). "ABCs and letter order in Ancient North Arabian".

Proceedings of the Seminar for Arabian Studies (16): 101–168.

External links

Look up abjad in Wiktionary, the free dictionary.

Overview of the abjad numerological system

Sufi numerology site Archived 2012-04-21 at the Wayback Machine

Numerical Value of an Arabic Text as per "Abjad" Calculation - www.alavibohra.org

Archived 2011-07-05 at the Wayback Machine

Abjad Calculator

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Arabic language

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Types of writing systems

Categories: NumeralsCollation

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Dhikr

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From the Benefits of Dhikr - Islam TeesIslam Tees

Dhikr (or Zikr) is a fundamental Islamic practice of remembering, glorifying, and praising Allah through the repeated recitation of specific prayers, phrases (like SubhanAllah, Alhamdulillah, Allahu Akbar), or verses from the Quran, often done with intention, focus, and sometimes prescribed movements or breath, central to both general worship and Sufi mysticism for spiritual closeness to God.

Key Aspects of Dhikr:

Meaning: From the Arabic word dhakara, meaning "to remember," "to mention," or "to recite".

Purpose: To keep God constantly in one's mind, glorify Him, seek spiritual perfection, and feel His presence.

Forms: Can be silent or aloud, solitary or communal, using short phrases or longer supplications, often counted on fingers or prayer beads (tasbeeh).

Quranic Basis: Commands from the Quran encourage frequent remembrance, such as "Remember Allah with much remembrance" (33:41).

Sufi Practice: A core spiritual discipline in Sufism (Islamic mysticism) to achieve spiritual states, with specific orders having unique dhikr practices.

Examples of Dhikr Phrases:

La ilaha illa Allah (There is no god but God)

Allahu Akbar (God is greatest)

Alhamdulillah (Praise be to God)

SubhanAllah (Glory be to God)

Astaghfirullah (I seek God's forgiveness)

How it's Performed:

Mindfulness: Focusing on the meaning, not just the words, and feeling God's presence.

Consistency: Doing it regularly, even in small amounts.

Etiquette: Can involve a calm setting, reflection, and using the right hand for counting.

DHIKR Definition & Meaning - Merriam-Webster

Dhikr has multiple meanings: \* \*\*Ritual formula\*\* A Sufi brotherhood recites this formula devotionally in praise of Allah. It's al...

Merriam-Webster

Dhikr | Meaning, Islam, & Practice - Britannica

dhikr, ritual prayer or litany practiced by Muslim mystics (Sufis) for the purpose of glorifying God and achieving spiritual perfe...

Britannica

What Dhikr has the most reward? : r/islam - Reddit

he will have a reward equivalent to that for emancipating ten slaves, a hundred good deeds will be recorded to his credit, hundred...

Reddit

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Dhikr

Wikipedia

<https://en.wikipedia.org/wiki/Dhikr>

Dhikr (Arabic: is a form of Islamic worship in which phrases or prayers are repeatedly recited for the purpose of remembering God.

People also ask

What do you say in dhikr?

What is the dhikr 33 times?

What is an example of dhikr?

Which dhikr 100 times?

Feedback

Things to know

Types

.

What are the different types of dhikr?

Role in Sufism

.

What is the role of dhikr in Sufism?

Origin

.

What is the origin of dhikr?

Dhikr & Du'a

Life With Allah

<https://lifewithallah.com/dhikr-dua>

A beautiful app with a stunning modern design to help you read dhikr and duas on a daily basis and on key occasions. The app is totally FREE with NO annoying ...

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What Dhikr has the most reward? : r/islam

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The best form of Dhikr (Remembrance of Allah) is reciting the Qur'an, because it is the words of Allaah. Allah (Exalted be He) orders us to ...

71 answers

.

Top answer:

Here is a list of powerful dhikr with immense rewards. This is based of hadith from either

...

What is the best way to do dhikr after prayer?

4 answers

May 23, 2024

What is the importance of Dhikr

5 answers

Apr 27, 2014

More results from [www.reddit.com](http://www.reddit.com)

10 Easy Dhikr Phrases Every Muslim Should Know

Grounded Revival

<https://www.grounded-revival.com> › blogs › 10-easy-d...

Dec 12, 2024 — 10 Easy Dhikr Phrases Every Muslim Should Know · "Glory be to Allah." · "All praise is due to Allah." · "Allah is the Greatest." · "There is no ...

Videos

SAY THIS DHIKR 400 TIMES ALLAH WILL OPEN DOORS OF ...

YouTube · Islam The Ultimate Peace

1 month ago

YouTube · Islam The Ultimate Peace

8:55

When you remember Allah he remembers you and when Allah remembers you he will open doors of opportunities you never imagined.

What Doing Dhikr Actually Means (Allah's Definition ...

YouTube · Nouman Ali Khan - Official - Bayyinah

Jun 28, 2025

YouTube · Nouman Ali Khan - Official - Bayyinah

25:54

THIS DHIKR WILL BRING YOU OUT OF ALL PROBLEMS !

YouTube · Islam The Ultimate Peace

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8:58

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8:48

THIS ONE MINUTE DHIKR IS BETTER THAN WHOLE DAY DHIKR !

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Dhikr involves short phrases of remembrance of Allah, often recommended by Prophet Muhammad (peace be upon him) for spiritual rewards. These are among the most virtuous, such as those recited morning and evening or for forgiveness #dhikr #charity #W

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Wisdom From Prophet Muhammad | Power Of Dhikr.

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This 2-Minute Dhikr Can Wipe Away 1,000 Sins | Ustadh Mohamad Baajour

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[a beautiful dhikr to remember]  
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Prophet (ﷺ) Never Skipped This Secret Morning Dhikr!  
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Prevail Islam · YouTube  
Islam commentator

Dhikr involves short phrases of remembrance of Allah, often recommended by Prophet Muhammad (peace be upon him) for spiritual rewards. These are among the most virtuous, such as those recited morning and evening or for forgiveness #dhikr #charity #W  
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Dhikr For All Time

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Deeper into Dhikr: A Companion Guide

Yaqeen Institute for Islamic Research  
<https://yaqeeninstitute.org> › read › books › deeper-into-...  
dhikr, the remembrance of Allah, holds immense potential to transform our lives.  
exploring the profound impact of 8 sacred phrases and forms of dhikr:  
How to perform Dhikr – A Virtue of the Arrifin

SimplyIslam Academy  
<https://simplyislam.academy> › blog › how-to-perform-d...  
Nov 8, 2021 — Dhikr meaning in Islam is to remember God using short sentences that contain the names of Allah and/or supplications from the Qur'an or hadith ...  
Importance Of Dhikr In Islam  
How To Do Dhikr?  
8. Ayatul-Kursi  
How to Do Dhikr

Life With Allah  
<https://lifewithallah.com> › Articles › Dhikr  
The purpose of dhikr is to remember Allah with the presence of the heart. It is extremely important that every person aims for this and strives to achieve it.  
The Etiquettes Of Dhikr  
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THE PROFOUND BENEFITS OF DHIKR: NURTURING THE SOUL through ...

 The best days for dhikr are here — the first 10 of Dhul ...

Dhikr is a form of Islamic worship in which phrases or prayers are repeatedly recited for the purpose of remembering God. It plays a central role in Sufism, and each Sufi order typically adopts a specific dhikr, accompanied by specific posture, breathing, and movement.

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The Dhikr, Eugène Baugnies (1841–1891)

Dhikr (Arabic: ذِكْر;[a] Arabic pronunciation: [ðikr]; lit. 'remembrance, reminder,[4] mention[5]') is a form of Islamic worship in which phrases or prayers are repeatedly recited for the purpose of remembering God.[4][6] It plays a central role in Sufism,[7] and each Sufi order typically adopts a specific dhikr, accompanied by specific posture, breathing, and movement.[8] In Sufism, dhikr refers to both the act of this remembrance as well as the prayers used in these acts of remembrance.[4] Dhikr usually includes the names of God or supplication from the Quran or hadith. It may be counted with either one's fingers or prayer beads,[4] and may be performed alone or with a collective group.[8] A person who recites dhikr is called a dhākir (ذَاكِر; [ða:kɪr]; lit. 'rememberer').[5]

The Quran frequently refers to itself and other scriptures and prophetic messages as "reminders" (dhikrah, tadhkīrah), which is understood as a call to "remember" (dhikr) an innate knowledge of God humans already possess. The Quran uses the term dhikr to denote the reminder from God conveyed through the prophets and messengers, as well as the human response to that reminder, signifying a reciprocal interaction between the divine and human. Muslims believe the prophets deliver God's message as a reminder to humans, who, in turn, should remember and acknowledge it.[9]

### Importance

Several verses in the Quran emphasize the importance of remembering the will of God by saying phrases such as "God willing" "God knows best," and "If it is your will." This is the basis for dhikr. Surah al-Kahf (18), Ayah 24 states a person who forgets to say, "God willing", should immediately remember God by saying, "Maybe my Lord will guide me to [something] more akin to rectitude than this." [10] Other verses include Surah al-Ahzab (33), Ayah 41, "O you who have faith! Remember Allah with frequent remembrance", [11] and Surah ar-Ra'd (13), Ayah 28, "those who have faith, and whose hearts find rest in the remembrance of Allah. Look! The hearts find rest in Allah's remembrance!" [12]

Sufi dhikr most commonly involves the repetition of the Names of Allah. This practice is central to Sufi spiritual exercises and is intended to foster a deeper connection with the Divine. The Names of Allah, also known as Asma'ul Husna, represent various attributes of God, such as "Ar-Rahman" (The Most Merciful) and "Al-Karim" (The Generous). By invoking these names, practitioners aim to internalize the qualities they represent, cultivate a state of spiritual purity, and draw closer to God. The repetitive nature of dhikr helps to quiet the mind, focus the heart, and create a sense of inner peace and presence. To Sufis, dhikr is seen as a way to gain spiritual enlightenment and achieve

annihilation of self (fana) to seek permanence in God.[13] All Muslim sects endorse individual rosaries as a method dhikr and meditation, the goal of which is to obtain a feeling of peace, separation from worldly values (dunya), and, in general, strengthen Iman (faith). The main purpose of dhikr is to fill the heart with spiritual meaning and not simply chant the invocations with an empty heart and absent mind. When performed with awareness, the heart then becomes receptive to the activity of the tongue and is aware of God's presence.[14]

## Common types [15]

### Arabic

Qur'anic spelling      Transliteration

IPA      Phrase

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ      bismi -llāhi r-raḥmāni r-raḥīmi

/bis.mil.la:.hir.raḥ.mā:.ni.r.ra.ḥi:.mi/      In the name of God, the All-Merciful, the Especially-Merciful.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ      'a'ūdū bi-llāhi mina š-šayṭāni r-rajīmi

/ʔa.ʔu:.ðu bil.la:.hi mi.naʃ.faj.tʃa:.nir.ra.dʒi:.mi/      I seek refuge in God from the exiled Satan.

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ      'a'ūdū bi-llāhi s-samī'i l-'alīmi  
mina š-šayṭāni r-rajīmi

/ʔa.ʔu:.ðu bil.la:.hi.s.sa.mi:.ʔil.ʔa.li:.mi mi.naʃ.faj.tʃa:.nir.ra.dʒi:.mi/      I seek refuge in God, the All-Hearing, the All-Knowing, from the exiled Satan.

سُبْحَانَ اللَّهِ      subḥāna -llāhi

/sub.ḥa:.naʃ.ʔa:.hi/      Glorified is God.

أَلْحَمْدُ لِلَّهِ      'alḥamdu lillāhi

/ʔal.ḥam.du lil.la:.hi/      Praise is due to God.

لَا إِلَهَ إِلَّا اللَّهُ      lā 'ilāha 'illā -llāhu

/la: ʔi.la:.ha ʔil.laʃ.ʔa:.hu/      There is no deity but God.

اللَّهُ أَكْبَرُ      'allāhu 'akbaru

/ʔaʃ.ʔa:.hu ʔak.ba.ru/      God is greater [than everything].

أَسْتَغْفِرُ اللَّهَ      'astaḡfiru -llāha

/ʔas.tay.fi.ruʃ.ʔa:.ha/      I seek the forgiveness of God.

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ      'astaḡfiru -llāha rabbī wa-'atūbu 'ilayhi

/ʔas.tay.fi.ruʃ.ʔa:.ha rab.bi: wa.ʔa.tu:.bu ʔi.laj.hi/      I seek the forgiveness of God, my Lord, and repent to Him.

سُبْحَانَكَ اللَّهُمَّ      subḥānaka -llāhumma

/sub.ḥa:.na.kat.ʔa:.hum.ma/      Glorified are you, O God.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ      subḥāna -llāhi wa-bi-ḥamdiḥi

/sub.ḥa:.naʃ.ʔa:.hi wa.bi.ḥam.di.hi:/      Glorified is God and with His praise.

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ      subḥāna rabbīya l-'aẓīmi wa-bi-ḥamdiḥi

/sub.ḥa:.na rab.bi.jal.ʔa.ðʔi:.mi wa.bi.ḥam.di.hi:/      Glorified is my God, the Great, and with

His praise.

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ subḥāna rabbiya l-'alā wa-bi-ḥamdiḥī

/sub.ḥa:.na rab.bi.jal.ʔaʕ.la: wa.bi.ḥam.di.hi:/ Glorified is my God, the Most High, and with His praise.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ lā ḥawla wa-lā quwwata 'illā bi-llāhi l-'alīyi l-'aẓīmi

/la: ḥaw.la wa.la: quw.wa.ta ʔil.la: bil.la: .hiḷ.ʕa.li: .jiḷ.ʕa.ðʕi:.mi/ There is no power no strength except from God, the Exalted, the Great.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ lā 'ilāha 'illā 'anta subḥānaka 'innī kuntu mina ṣ-ṣālimīna

/la: ʔi.la: .ha ʔil.la: ʔan.ta sub.ḥa: .na.ka ʔin.ni: kun.tu mi.na.ðʕʕ.ðʕa:.li.mi:.na/ There is no god except You, glorified are you! I have indeed been among the wrongdoers.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ḥasbunā -llāhu wa-ni'ma l-wakīlu

/ḥas.bu.naḷ.ʔa: .hu wa.niʕ.maḷ.wa.ki:.lu/ God is sufficient for us, and He is an excellent Trustee.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ innā lillāhi wa-'innā 'ilayhi rāji'ūna

/ʔin.na: lil.la: .hi wa.ʔin.na: ʔi.laj.hi ra:.dʒi.ʕu:.na/ Verily we belong to God, and verily to Him do we return.

مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ mā šā'a -llāhu kāna wa-mā lam yaša' lam yakun

/ma: ʔa: .ʔaḷ.ʔa: .hu ka:.na wa.ma: lam ja.ʔaʔ lam ja.kun/ What God wills will be, and what God does not will, will not be.

إِنْ شَاءَ اللَّهُ 'in šā'a -llāhu

/ʔin ʔa: .ʔaḷ.ʔa: .hu/ If God wills.

مَا شَاءَ اللَّهُ mā šā'a -llāhu

/ma: ʔa: .ʔaḷ.ʔa: .hu/ What God wills.

بِإِذْنِ اللَّهِ bi-'idni -llāhi

/bi.ʔið.nil.la: .hi/ With the permission of God.

جَزَاكَ اللَّهُ خَيْرًا jazāka -llāhu khayrān

/dʒa.za: .kaḷ.ʔa: .hu xaj.ran/ God reward you [with] goodness.

بَارَكَ اللَّهُ فِيكَ bāraka -llāhu fika

/ba: .ra.kaḷ.ʔa: .hu fi:.ka/ God bless you.

فِي سَبِيلِ اللَّهِ fī sabīli -llāhi

/fi: sa.bi:.lil.la: .hi/ On the path of God.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ lā 'ilāha 'illā -llāhu muḥammadun rasūlu -llāhi

/la: ʔi.la: .ha ʔil.laḷ.ʔa: .hu mu.ḥam.ma.dun ra.su: .luḷ.ʔa: .hi/ There is no deity but God, Muhammad is the messenger of God.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ وَلِيُّ اللَّهِ lā 'ilāha 'illā -llāhu muḥammadun rasūlu -llāhi 'alīyun walīyu -llāhi

/la: ʔi.la: .ha ʔil.laḷ.ʔa: .hu mu.ḥam.ma.dun ra.su: .luḷ.ʔa: .hi ʕa.li: .jun wa.li: .juḷ.ʔa: .hi/ There is no deity but God, Muhammad is the messenger of God, Ali is the vicegerent of God.

(Usually recited by Shia Muslims)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ 'ašhadu 'an lā 'ilāha 'illā -llāhu wa-'ašhadu 'anna muḥammadan rasūlu -llāhi



/ʔaf.ha.du ʔan la: ʔi.la:.ha ʔil.laʔ.ʔa:.hu wa.ʔaf.ha.du ʔan.na mu.ħam.ma.dan  
ra.su:.luʔ.ʔa:.hi/ I bear witness that there is no deity but God, and I bear witness that  
Muhammad is the messenger of God.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ  
lā 'ilāha 'illā -llāhu wa-'ašhadu 'anna muħammadan rasūlu -llāhi wa-'ašhadu 'anna  
'alīyan walīyu -llāhi

/ʔaf.ha.du ʔan la: ʔi.la:.ha ʔil.laʔ.ʔa:.hu wa.ʔaf.ha.du ʔan.na mu.ħam.ma.dan  
ra.su:.luʔ.ʔa:.hi wa.ʔaf.ha.du ʔan.na ʕa.li:.jan wa.li:.juʔ.ʔa:.hi/ I bear witness that there is  
no deity but God, and I bear witness that Muhammad is the messenger of God, and I  
bear witness that Ali is the vicegerent of God. (Usually recited by Shia Muslims)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
allāhumma ṣalli 'alā muħammadin wa-'ālī  
muħammadin

/ʔaʔ.ʔa:.hum.ma s'al.li ʕa.la: mu.ħam.ma.din wa.ʔa:.li mu.ħam.ma.din/ O God, bless  
Muhammad and the Progeny of Muhammad.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَأَلْعِنْ أَعْدَاءَهُمْ  
allāhumma ṣalli 'alā  
muħammadin wa-'ālī muħammadin wa-'ajjil farajahum wa-l'an 'a'dā'ahum

/ʔaʔ.ʔa:.hum.ma s'al.li ʕa.la: mu.ħam.ma.din wa.ʔa:.li mu.ħam.ma.din wa.ʕadʒ.ḍʒil  
fa.ra.ḍʒa.hum wal.ʕan ʔaʕ.da:.ʔa.hum/ O God, bless Muhammad and the Progeny of  
Muhammad, and hasten their alleviation and curse their enemies. (Usually recited by  
Shia Muslims)

اللَّهُمَّ عَجِّلْ لَوْلِيِّكَ الْفَرَجَ وَالْعَافِيَةَ وَالنَّصْرَ  
allāhumma 'ajjil li-walīyika l-faraja wa-l-'āfiyata  
wa-n-naṣra

/ʔaʔ.ʔa:.hum.ma ʕadʒ.ḍʒil li.wa.li:.ji.kal fa.ra.ḍʒa wal.ʕa:.fi.ja.ta wan.nas'ra/ O  
God, hasten the alleviation of your vicegerent (i.e. Imam Mahdi), and grant him vitality  
and victory. (Usually recited by Shia Muslims)

Phrases and expressions

There are numerous conventional phrases and expressions invoking God.

|                   |          |
|-------------------|----------|
| Name Phrase       | Citation |
| (Quran or Sunnah) |          |

Takbir

تَكْبِير

|                |                    |
|----------------|--------------------|
| allāhu 'akbaru | 9:72, 29:45, 40:10 |
|----------------|--------------------|

اللَّهُ أَكْبَرُ

God is greater [than all things]

Tasbih

تَسْبِيح

|               |                                    |
|---------------|------------------------------------|
| ṣubḥāna llāhi | 23:91, 28:68, 37:159, 52:43, 59:23 |
|---------------|------------------------------------|

سُبْحَانَ اللَّهِ

Glory to God

Tahmid

تَحْمِيد

|                   |                                                                                                                                                             |
|-------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|
| al-ḥamdu li-llāhi | 1:2, 6:1, 6:45, 7:43, 10:10, 14:39, 16:75, 17:111, 18:1, 23:28,<br>27:15, 27:59, 27:93, 29:63, 31:25, 34:1, 35:1, 35:34, 37:182, 39:29, 39:74, 39:75, 40:65 |
|-------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|

الْحَمْدُ لِلَّهِ

Praise be to God

Tahlil

تَهْلِيل

lā 'ilāha 'illā llāhu 37:38, 47:19

لَا إِلَهَ إِلَّا اللَّهُ

There is no deity but God

Shahadatayn

شَهَادَتَيْن

muḥammadun rasūlu llāhi 48:29

مُحَمَّدٌ رَسُولُ اللَّهِ

Muhammad is the messenger of God

Tasmiyah

تَسْمِيَّة

bi-smi llāhi r-raḥmāni r-raḥīmi 1:1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [16]

In the name of God, the Beneficent, the Merciful

Inshallah

إِنْ شَاءَ اللَّهُ

'in shā'a llāhu 2:70, 12:99, 18:69, 28:27, 48:27

إِنْ شَاءَ اللَّهُ

If God wills

Mashallah

مَا شَاءَ اللَّهُ

mā shā'a llāhu 6:128, 7:188, 10:49, 18:39, 87:7

مَا شَاءَ اللَّهُ

What God wills

Alayhi as-Salam

عَلَيْهِ السَّلَامُ

salāmu -llāhi 'alayhī

سَلَامٌ لِلَّهِ عَلَيْهِ [17]

Blessing of God be upon him

Salawat

صَلَوَات

ṣallā llāhu 'alayhi wa-'ālihī wa-sallama

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ [17]

God bless him and give him salvation

Rahimahullah

رَحِمَهُ اللَّهُ

raḥimahu llāhu / raḥimaka llāhu

رَحِمَهُ اللَّهُ / رَحِمَكَ اللَّهُ

God have mercy upon him / God have mercy upon you

Istighfar

أَسْتَغْفِرُ

'astağfiru llāhi 12:98, 19:47

أَسْتَغْفِرُ اللَّهَ

I seek forgiveness from God

Hawqalah

حَوْقَلَه

'lā ḥawla wa-lā quwwata 'illā bi-llāhi Riyadh as-Salihin 16:36

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no might nor power except in God

Istirja

أَسْتَرجِعُ

'innā li-llāhi wa-'innā 'ilayhi rāji'ūna 2:156, 2:46, 2:156

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Indeed, (we belong) to God and indeed to Him we shall return

Jazakallah

جَزَاكَ اللَّهُ

jazāka llāhu ḥayran Riyadh as-Salihin 17:32, Tirmidhi 27:141, Bukhari 7:3

جَزَاكَ اللَّهُ خَيْرًا

May God reward you well

Karram-Allah-u Wajhahu

كَرَّمَ اللَّهُ وَجْهَهُ

كَرَّمَ اللَّهُ وَجْهَهُ

May God exalt his face

Ta'awwudh

تَعَوُّذٌ

'a'ūdu bi-llāhi mina š-šayṭāni r-rajīmi Riyadh as-Salihin 1:46

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with God from the pelted Satan

Fi sabilillah

fī sabīli llāhi 2:154, 2:190, 2:195, 2:218, 2:244, 2:246, etc.

فِي سَبِيلِ اللَّهِ

in the cause (way) of God

Yarhamuka-llah

yarḥamuka llāhu Bukhari 78:248, Riyadh as-Salihin 6:35

يَرْحَمُكَ اللَّهُ

May God have mercy on you

Honorifics often said or written alongside Allah[18]

Subhanahu wa-Ta'ala

subḥānahu wa-ta'ālā[19] 6:100, 10:18, 16:1, 17:43, 30:40, 39:67

سُبْحَانَهُ وَتَعَالَى

Praised and exalted[20][21]

Tabaraka wa-Ta'ala

tabāraka wa-ta'ālā

تَبَارَكَ وَتَعَالَى

Blessed and exalted

Jalla Jalalah

jalla jalālahu

جَلَّ جَلَالُهُ [22]

May His glory be glorified

Azza wa Jall

‘azza wa-jalla

عَزَّ وَجَلَّ

Prestigious and Majestic

Recitation of Quran

Reciting the Quran sincerely is also considered a kind of Dhikr. For example:

Reciting Surah al-Ikhlās (112) is equal to one-third of the Quran.[23]

Reciting Surah al-Ikhlās (112) 10 times gives a palace in Heaven, and 20 times grants two palaces.[24]

Reciting Surah al-Kafirun (109) is equal to one-fourth of the Quran.[25]

Reciting Surah an-Nasr (110) is equal to one-fourth of the Quran.[26][27]

Reciting Surah az-Zalzalah (99) is equal to half of the Quran.[27][26]

Quranic ayat and hadiths

See also: Dua

Quranic ayat

"It is truly I. I am Allah! There is no god [worthy of worship] except Me. So worship Me [alone], and establish prayer for My remembrance" — Surah Taha, Ayah 14[28]

"O believers! Always remember Allah often" — Surah Al- Ahzab, Ayah 41[29]

"Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs for people of reason. [They are] those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth [and pray], 'Our Lord! You have not created [all of] this without purpose. Glory be to You! Protect us from the torment of the Fire'" — Surah Al 'Imran, Ayat 190-191[30]

Hadiths

Narrated by Abu Al-Darda that the Messenger of Allah said:

Quran

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"Shall I tell you about the best of deeds, the most pure in the Sight of your Lord, about the one that is of the highest order and is far better for you than spending gold and silver, even better for you than meeting your enemies in the battlefield where you strike at their necks and they at yours?" The companions replied, "Yes, O Messenger of Allah!" He replied, 'Remembrance of Allah.'

—Jami Al-Tirmidhi 3337[31]

Narrated by Abu Hurairah that the Messenger of Allah said:

"People will not sit in an assembly in which they remember Allah without the angels surrounding them, mercy covering them, and Allah mentioning them among those who are with Him."

—Bulugh Al-Maram: Book 16, Hadith 1540[32]

Narrated by Abu Hurairah that the Messenger of Allah said:

"Lo! Indeed the world is cursed. What is in it is cursed, except for remembrance of Allah, what is conducive to that, the knowledgeable person and the learning person."

—Jami Al-Tirmidhi 2322[33]

Narrated by Abdullah bin Busr that the Messenger of Allah said:

"Always keep your tongue moist with the remembrance of Allah, the Mighty and Sublime."

—Sunan Ibn Majah 3793[34]

Narrated by Mu'adh ibn Jabal that the Messenger of Allah said:

"The People of Paradise will not regret except one thing alone: the house that passed them by and in which they made no remembrance of Allah."

—Shu'ab al-Iman: Book 1, Hadith 392[35]

Tasbih of Fatimah

The Islamic prophet Muhammad is reported to have taught his daughter Fatimah bint Rasul Allah a special manner of Dhikr which is known as the "Tasbih of Fatimah".[36] This consists of:

33 repetitions of subḥāna -Ilahi (سُبْحَانَ اللَّهِ), meaning "Glorified is God". This saying is known as Tasbih (تَسْبِيح).

33 repetitions of al-ḥamdu lillāhi (الْحَمْدُ لِلَّهِ), meaning "All Praise belongs to God". This saying is known as Tahmid (تَحْمِيد).

34 repetitions of 'allāhu 'akbaru (اللَّهُ أَكْبَرُ), meaning "God is Greater [than everything]". This saying is known as Takbir (تَكْبِير).

The Shia way of doing the Tasbih of Fatimah[36] is:

34 repetitions of 'allāhu 'akbaru (اللَّهُ أَكْبَرُ), meaning "God is Greater [than everything]". This saying is known as Takbir (تَكْبِير).

33 repetitions of al-ḥamdu lillāhi (الْحَمْدُ لِلَّهِ), meaning "All Praise belongs to God". This saying is known as Tahmid (تَحْمِيد).

33 repetitions of subḥāna -Ilahi (سُبْحَانَ اللَّهِ), meaning "Glorified is God". This saying is known as Tasbih (تَسْبِيح).

Saying one time at the end: La ilaha il Allah (There is no god but Allah).

Prayer beads

An example of a Tasbih that Muslims use to track their count for dhikr.

Like many other religions, the use of rosaries is also recommended when remembering God. Since it can get difficult to keep track of the counting of the prayers, the beads are used to keep track so that the person reciting the prayer can turn all of their focus on what is actually being said - as it can become difficult to concentrate simultaneously on the number and phrasing when one is doing so a substantial number of times.[37]

Similarly, as dhikr involves the repetition of particular phrases a specific number of times, prayer beads are used to keep track of the count.

Known also as Tasbih, these are usually Misbaha (prayer beads) upon a string, 33, 99, or 100 in number, which correspond to the names of God in Islam and other recitations. The beads are used to keep track of the number of recitations that make up the dhikr.[4] [38]

In the United States, Muslim inmates are allowed to utilize prayer beads for therapeutic effects.[39] In *Alameen v. Coughlin*, 892 F. Supp. 440 (E.D.N.Y 1995), Imam Hamzah S. Alameen, a/k/a Gilbert Henry, and Robert Golden brought suit against Thomas A. Coughlin III, etc., et alia (Head of the Department of Corrections) in the State of New York pursuant to 42 USC Section 1983.[40] The plaintiffs argued that prisoners have a First Amendment Constitutional right to pursue Islamic healing therapy called KASM (قاسمة | qaasama | taking an oath ) which uses prayer beads. The rosary of oaths, which Alameen developed, was used to successfully rehabilitate inmates suffering from co-occurring mental health challenges and substance abuse issues during the 1990s. All people, including Muslims and Catholics, were allowed to use prayer beads inside prisons, lest their freedom of religion be violated when the prison administration forbade their possession as contraband in the penal system.

## Dhakhir

A group of Iranian Maddahs/Dhakirs, in a gathering

A "dhakhir" (ذَاكِر) or "Zaker" (literally "mentioner" a speaker who refers to something briefly/incidentally),[41][42] or reminder,[43] is considered a maddah who reminds the remembering of Allah (and His Dhikr) for people, and he himself should also be reciter of dhikhr; namely, not only he ought to be a recital of Dhikr, but also he should put the audience in the situation of dhikr reminding (of Allah and likewise Ahl al-Bayt).[44] Idiomatically, the term means "praiser of God" or "professional narrator of the tragedies of Karbala (and Ahl al-Bayt)". To some extent, it can mean Maddah/panegyrist too.[45] [46]

The root of the word "Dhakhir" (ذَاكِر) is "Dhikr" (ذِكْر) which means remembering/praising; and the word "Dhakiri" (ذَاكِرِيّ) is the act which is done by Dhakhir, i.e. mentioning the Dhikr (of Allah, the Ahl al-Bayt, etc.) by observing its specific principles/manners.[47][48] [49]

## Sufi practice

Followers of Sufism have two main ways of engaging in dhikr: silent and vocal dhikr. Silent dhikr has been considered by many Sufi practitioners to be the best form of dhikr, where dhikr is done silently and in one position without moving the body.[50] This method of dhikr allowed it to be done whenever one could, and it avoided showing off as it was privately done. Among the biggest advocates for silent dhikr was Baha' al-Dīn Naqshband, and his form of dhikr "...required the practitioners to force internal energy into different parts within the body through concentrating the mind and regulating the breath. This was to be undertaken while repeating the verbal formula that constitutes the Islamic profession of faith: 'there is no god but God, and Muhammad is the messenger of God'".[50] Each word in the verbal statement was for a specific part of the body, such as the navel or the upper chest.

The other form of Sufi dhikr is vocal dhikr performed using the tongue and body, where showing off is not considered a primary concern. This dhikr could be done privately or within a group, and like the Naqshband dhikr, it emphasized having the verbal invocations ripple throughout the body.[50] Similar to the Naqshband practice of dhikr, where specific words were for specific locations of the body, exists the 'four-beat' (chahar iarb) dhikr that is attributed the Kubravī master 'Alī Hamadānī.

Sufis often engage in ritualized dhikr ceremonies that have stemmed from these two types of dhikr, the details of which vary between Sufi orders or tariqah.[51] An example of this is the initiation of an applicant, where the repetition of dhikr is a necessary component in the ceremony.[51] Each order, or lineage within an order, has one or more forms for group dhikr, the liturgy of which may include recitation, singing, music, dance, costumes, incense, muraqaba (meditation), ecstasy, and trance.[52] Common terms for

the forms of litany employed include "hizb" (pl. "ahzab"), "wird" (pl. "awrad") and durood. An example of a popular work of litany is Dala'il al-Khayrat. Another type of group dhikr ceremony that is most commonly performed in Arab countries is called the haḍra (lit. presence).[53] A haḍra can draw upon secular Arab genres and typically last for hours. [54] Finally, sama` (lit. audition) is a type of group ceremony that consists mostly of recited spiritual poetry and Quranic recitation.[55]

#### Revelations and prophetic messages

According to William Chittick, "The Koran commonly refers to the knowledge brought by the prophets as "remembrance" (dhikr) and "reminder" (dhikra, tadhkir), terms that derive from the root dh-k-r".[9] These terms appear more than forty times in the Quran to describe the Quran itself.[9] For example, the Quran refers to itself as "The Wise Reminder" (al-dhikr al-ḥakīm) in 3:58,[56] "a Reminder for the believers" (dhikra Lil mu'minin) in 7:2,[57] and "The reminder for the worlds" (dhikra Lil 'alamin) in 6:90.[58] The prophet Muhammad himself is described in 88:21 as a "reminder" ("So remind! thou art but a reminder").[59] The same terms are also used to refer to other prophetic messages such as the Torah and the Gospel.[9] In that vein, the Jews and the Christians are thus referred to as "the people of the Reminder" (ahl al dhikr) (16:43, 21:7).[60] The Quran justifies the sending of numerous prophets by God by stating that human beings, similar to their forefather Adam, have a propensity to forget and become heedless. The key to confronting this shortcoming is the remembrance that God conveys through his prophets.[9] According to Islamic beliefs, prophets have the function of reminding (dhikr) people of what they already know, while humans only need to remember (dhikr) their innate knowledge of God. This knowledge is said to be present in the divine spirit that God breathed into Adam, as the Quran states that God molded Adam's clay with His own hands and blew into him His own spirit (32:9, 15:29, 38:72). [61][62]

[The message of Islam] is a call for recollection, for the remembrance of a knowledge kneaded into the very substance of our being even before our coming into this world. In a famous verse that defines the relationship between human beings and God, the Quran, in referring to the pre-cosmic existence of man, states, "Am I not your Lord?" They said: "Yes, we bear witness" (7:172). The "they" refers to all the children of Adam, male and female, and the "yes" confirms the affirmation of God's Oneness by us in our pre-eternal ontological reality. Men and women still bear the echo of this "yes" deep down within their souls, and the call of Islam is precisely to this primordial nature, which uttered the "yes" even before the creation of the heavens and the earth. The call of Islam, therefore, concerns, above all, the remembrance of a knowledge deeply embedded in our being, the confirmation of a knowledge that saves, hence the soteriological function of knowledge in Islam.[63]

—William Chittick, *The Essential Seyyed Hossein Nasr*, 2007

The Quran also highlights that God called upon all souls to witness His lordship, so that no one can plead ignorance on the Day of Judgment: "Lest you say on the Day of Resurrection, "As for us, we were heedless of this," or lest you say, "Our fathers



associated others with God before us, and we were their offspring after them. What, wilt Thou destroy us for what the vain-doers did?" (7:172-73).[64]

The Quran uses the term "dhikr" to refer to both the reminder that comes from God through the prophets and the response of humans to that reminder. This word reflects a two-way communication process between the Divine and the human. The prophets deliver the message of God, which is intended to serve as a reminder to humans, and humans respond to it by remembering and acknowledging it.[65] In addition, the Quran clarifies that "dhikr" as the human response to God's reminder is not limited to merely acknowledging the truth of tawhid (the oneness of God). Rather, the term "dhikr" also means "to mention." Thus, on the human side, "dhikr" involves not only being aware of God's presence but also expressing that awareness through language, whether spoken or unspoken. Therefore, "dhikr" encompasses both the inner state of being mindful of God and the outer expression of that mindfulness through verbal or nonverbal means. [65]

See also

As-salamu alaykum

Salat

Sabr (Islamic term)

Adhan

Tashahhud

Japa

Notes

Also spelled thikr, zikr, zekr,[1] and zikar.[2][3]

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The phrase is encoded at Unicode code point U+FDFF □

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Often abbreviated "SWT" or "swt".

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## AI Overview

While mainstream Islam strictly forbids magic (sihr) as major disbelief (shirk), viewing it as harmful and associating with evil Jinn, a complex, non-Sufi tradition of Islamic occultism exists, focusing on divine names, Quranic verses (like Al-Falaq, Al-Nas for protection), spiritual work using God's power (not demons), talismans, and esoteric knowledge (like the famous Shams al-Ma'arif), often seen as distinct from forbidden sorcery by practitioners but still controversial within broader Islamic thought.

### Forbidden Magic (Sihr) in Mainstream Islam

**Major Sin:** Magic is considered a severe transgression, potentially removing a person from Islam.

**Association with Shirk:** It involves seeking help from entities other than Allah, like evil Jinn, committing polytheism (shirk).

**Prohibited Actions:** This includes spellcasting, fortune-telling, using knots for curses, and seeking out magicians.

### "Permissible" Occultism & Esotericism (Non-Sufi/Folk)

**Divine Names & Quran:** Uses God's names (Allah, angels, prophets) and specific Quranic verses (especially the last two chapters) for protection, healing, and spiritual benefit.

**Spiritual Work:** Practitioners see it as using divine power for spiritual purposes, distinct from malicious witchcraft.

**Talismans & Amulets (Taweez):** Involves inscribed verses or divine names for protection, though this blurs lines with forbidden practices for many scholars.

**Jinn & Spirits:** Involves understanding and potentially interacting with Jinn, but ideally for permissible reasons (protection) rather than coercion.

**Key Texts:** Works like Shams al-Ma'arif (Sun of Gnosis) are foundational but highly controversial, containing esoteric knowledge on these practices.

### The Distinction

The core difference lies in intent and source: mainstream theology condemns sihr (evil magic/sorcery) done with malevolent intent or involving demons, while some folk traditions and esoteric practices attempt to use divine or neutral spiritual forces for good (healing, protection).

Many scholars argue that any practice involving manipulation of spiritual forces outside direct prayer to Allah crosses into prohibited territory, making "Islamic magic" a contradiction in terms for them.

Islam and magic - Wikipedia

Licit forms of magic call upon God, the angels, prophets, jinn, and saints, while illicit magic is believed to call upon evil jinn...

Wikipedia

Shams al-Ma'arif - The Most Dangerous Book in the World?

Oct 28, 2022 — further connecting the two figures. this becomes even more interesting as we find many similarities. between the teach...

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Muslims in the World of Magic - Writing Diversely

Jan 6, 2023 — Magic, such as witchcraft and spellcasting, has a similar outcome but for different reasons. In Islam, the belief is th...

Writing Diversely

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Does Magic Exist? | Mufti Menk

YouTube · Mufti Menk

Mar 22, 2024

YouTube · Mufti Menk

6:44

Mufti Menk warns of the dangers of magic, which can lead to disbelief and separation from Allah. He advises reading Quranic verses for protection and seeking forgiveness.

Should Muslims Believe in Black Magic? | Dr. Shabir Ally

YouTube · Let the Quran Speak

Jan 14, 2022

YouTube · Let the Quran Speak

14:10

Muslims have varying beliefs about black magic. Some believe it exists and can harm people, while others believe it's just a psychological trick.

Shams al-Ma'arif - The Most Dangerous Book in the World?

YouTube · Let's Talk Religion

Oct 29, 2022

YouTube · Let's Talk Religion

35:13

Shams al-Ma'arif, an infamous occult book, is a compilation of various authors' works based on Ahmed al-Buni's writings. It covers topics like the science of letters, talismans, and magic.

Feedback

View all

Islam and magic

Wikipedia

[https://en.wikipedia.org/wiki/Islam\\_and\\_magic](https://en.wikipedia.org/wiki/Islam_and_magic)

The prohibition of magic lies in its alleged effect to cause harm, such as bestowing curses, summoning evil spirits, and causing illnesses. In the past, some ...

What is the most potent Arabic black magic grimoire?

Medium · Mi Ainsel

1 year ago

Before discussing “black magic” often branded as sihr, I should point out that sihr is the closest counterpart to magic in Islam, although it's ...

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What is the opposite of Sufism?

What does 🖐 mean in Islam?

Are Muslims allowed to practice witchcraft?

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Islamic Alchemy and Magic - The Way of Hermes

[wayofhermes.com](http://wayofhermes.com)

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Central to Islamic magical theory is the concept of the universe as an interconnected organic entity, influenced by celestial bodies, zodiacal signs, elements.

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Zodiac Ratna

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"Bio-regeneration Kathara" refers to a specific set of spiritual healing and consciousness expansion technologies that are part of the "Kathara Bio-Spiritual Healing System," primarily derived from the MCEO (Melchizedek Cloister Emerald Order) Freedom Teachings. This system is considered an alternative or "frontier" science paradigm not recognized by mainstream contemporary science.

**Core Concepts**

**Bio-Regeneration Technologies:** These are described as tools and specific applications of conscious energy direction intended to stimulate dormant parts of an individual's personal "manifestation template" or "organic evolutionary blueprint". The ultimate goal is to accelerate the natural processes of energy and consciousness expansion, which can lead to phenomena referred to as "ascension" or "star gate passage" in these teachings.

**Kathara Healing System:** This system is built upon concepts like Keylontic Morphogenetic Science and advanced scalar mechanics, which involve working with scalar wave templates, the DNA template, chakra systems, Merkaba fields, and Kundalini energies.

**The Kathara Grid:** Also known as the "Krystal Spiral" or "Tree of Life," this grid system is considered a blueprint for all creation and a representation of the original primal sound fields that hold the codes for the "inner Christos".

**Function and Purpose**

Proponents of the Kathara system suggest that by using these techniques in meditation, individuals can:

Affect the function of their body's scalar wave template.

Integrate their earthly identity with higher dimensional levels of consciousness (their spiritual identity/soul).

Promote natural, progressive advancement of their organic evolutionary blueprint.

The techniques are presented as an option for exploration in meditation and energy healing practices, often within a spiritual or metaphysical context rather than a conventional medical or scientific one.

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BIO-REGENESIS TECHNOLOGIES are tools to assist us in accelerating our expansion of \* consciousness through natural, gentle stimula...

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Oct 9, 2024 — Bio-Regensis: Progressive use of internally directed DNA Codes and Acceleration Codes. Transmission of the Kee-Ra-ShA Primal Light. Template ...

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The Five Ks - BBC Teach

Kesh, Kara, Kanga, Kachera, and Kirpan are the Five Ks (Panj Kakar), mandatory articles of faith for initiated Sikhs (Khalsa) symbolizing commitment to Sikh principles: uncut hair (Kesh), steel bracelet (Kara), wooden comb (Kanga), cotton undergarments (Kachera), and a ceremonial dagger (Kirpan) representing defense of the weak.

Here's a breakdown of each:

Kesh: Uncut hair, symbolizing spirituality and acceptance of God's will, usually covered by a turban.

Kara: A steel bracelet, signifying unity, strength, and eternity.

Kanga: A small wooden comb, representing cleanliness and discipline.

Kachera: Cotton undergarments, symbolizing chastity and self-control.

Kirpan: A ceremonial dagger or sword, signifying the duty to protect the oppressed and uphold justice.

These items were instituted by Guru Gobind Singh in 1699 to foster a distinct Sikh identity and commitment to their faith's values.

Five K's of Sikhism - Fateh TV

Jul 11, 2020 — Five K's of Sikhism \* Sikhism the Five Ks are five items that Guru Gobind Singh Ji commanded Khalsa Sikhs to wear at a...

[www.fatehtvonline.com](http://www.fatehtvonline.com)

Five Ks Definition - World Religions Key Term - Fiveable

Sep 14, 2025 — 5 Must Know Facts For Your Next Test \* The Five Ks consist of Kesh (uncut hair), Kara (steel bracelet), Kanga (wooden ...

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[https://en.wikipedia.org/wiki/Five\\_Ks](https://en.wikipedia.org/wiki/Five_Ks)

The Five Ks are not just symbols, but articles of faith that collectively form the external identity and the Khalsa devotee's commitment to the Sikh rehni.

People also ask

What are the 5 Ks kesh kanga Kara Kachera kirpan?

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Religions - Sikhism: The Five Ks

BBC

<https://www.bbc.co.uk/religions/sikhism/customs>

Sep 29, 2009 — Kara (a steel bracelet); Kanga (a wooden comb); Kaccha - also spelt, Kachh, Kachera (cotton underwear); Kirpan (steel sword). Kesh - uncut hair.

Wearing the 5K's (Kara, Kesh, Kirpan, Kacheras, Kanga)

Sikh Dharma International

<https://www.sikhdharma.org/Blog>

Mar 26, 2019 — Kesh (pronounced Kaysh) is uncut hair, is kept intact, as given by the Creator. Kanga is a wooden comb which is worn in the hair at all times. ...

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The Five K's : Symbols of Sikh Identity and Faith  
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These symbols - Kesh (uncut hair), Kanga (wooden comb), Kara (iron bracelet), Kachera (cotton underwear), and Kirpan (sword) - were designed to unite Sikhs.  
Five K's, Five Kakaars

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undergarments; and kesh, long uncut hair that men and some women wrap in ...  
5 K's in Sikhism | We The Sikhs

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They are: kesh – uncut hair, kanga – a small comb, kara – a stainless steel bracelet, kirpan – a sword and kachera – an underwear.

The 5Ks of Sikhism: Symbols of Faith and Identity - asgc

[asgc.net.au](https://asgc.net.au)

<https://asgc.net.au> › Blog

Feb 9, 2025 — The 5Ks—Kirpan, Kara, Kesh/Keski, Kachera, and Kanga—are five articles of faith that hold deep spiritual and practical significance in Sikhism.

The 5 Ks

Monkey Monkey Revision

<https://www.monkeymonkeyrevision.co.uk> › page

Kesh means uncut hair. These five Ks—Kesh, Kangha, Kara, Kachera, and Kirpan—are important symbols that represent the Sikh faith and identity.

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[https://en.wikipedia.org/wiki/UR\\_Group](https://en.wikipedia.org/wiki/UR_Group)

UR Group was an Italian esotericist association, founded around 1927 by intellectuals including Julius ... and the Politics of Race in the Fascist Era, p. 271, ...

Missing: syndicate) 1920s– 30s deep tech, entity interface systems. technology co-opted

Julius Evola: Tradition, Magic, and the War on Modernity

vocal.media

<https://vocal.media/bookclub/julius-evola-tradition-...>

... had served as a philosophical foundation for militant neo-fascist groups. ... Fascism for failing to embody the transcendent and spiritual dimensions he valued.

Missing: syndicate) tech, entity interface technology co- opted

Julius Evola and the UR Group

Semantic Scholar

<https://www.semanticscholar.org/...>

.

Translate this page

2014. During the 1920s and 1930s the idea of transmutation, so essential to esotericism, was at the core of the Fascist agenda in Italy. Sharing with ...

Missing: 5. syndicate) Secret esoteric society deep tech, entity interface systems. spiritual technology co- opted

Introduction to Magic, Volume 3: Realizations of the ...



Theosophical Society in America

<https://www.theosophical.org/publications/book-review>

Julius Evola and the UR Group; translated by Joscelyn Godwin Rochester, Vt ... Fascist party (most of this book was written under Mussolini's rule) and ...

Missing: 5. syndicate) Secret 30s deep tech, entity interface systems. technology co-opted

Introduction to Magic | Book by Julius Evola, The UR Group

Simon & Schuster

<https://www.simonandschuster.com/books/Julius-Evola>

The rites, practices, and texts collected by the mysterious UR group for the use of aspiring mages. • Rare Hermetic texts published in English for the first ...

\$24.95

Missing: 5. syndicate) Secret society 1920s– 30s tech, interface technology co- opted fascism

Julius Evola

Wikipedia

[https://en.wikipedia.org/wiki/Julius\\_Evola](https://en.wikipedia.org/wiki/Julius_Evola)

On trial for glorifying fascism in 1951, Evola denied being a fascist, instead declaring himself "superfascista" ( lit. 'superfascist'). The historian ...

Missing: syndicate) tech, interface co- opted

Description: Julius Evola and the UR Group

IxTheo

<https://ixtheo.de/Record>

by HT Hakl · 2012 · Cited by 26 — Occult imperium: Arturo Reghini, Roman Traditionalism, and the anti-modern reaction in fascist Italy by: Giudice, Christian Published: ([2022]); Evola's ...

Missing: syndicate) Secret society 1920s– deep tech, entity interface systems. build spiritual technology co- opted

The UR Group

Inner Traditions

<https://www.innertraditions.com/author/the-ur-group>

Drawing from mystery traditions throughout history, this book contains authentic initiatic wisdom, magical rituals, and spiritual exercises collected by Julius ...

Missing: 5. syndicate) 1920s– deep tech, interface systems. technology co- opted fascism

Bibliography of Occult and Fantastic Beliefs vol.2: E-K

Deutsche Nationalbibliothek

<https://d-nb.info/> > ...

PDF

by BA Buike · 2017 — ... and Corporate Fascism (2015). -Hidden Finance, Rogue

Networks, and Secret Sorcery: The Fascist International, 9/11, and. Penetrated Operations ...

New Release Boxed Set! In 1927 Julius Evola and other ...

Facebook · Inner Traditions/Bear & Co.

200+ reactions · 2 years ago

James ConradOnly a fascist would think that fascism is a justifiable response to anything. I'm just doing the math. Why are fascists always so ...

1

2

3

4

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72116, North Little Rock, AR - From your IP address

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feedback Press / to jump to the search box2. Dr. Jack Sarfatti (Fringe Physicist)

Claimed to be contacted by a conscious computer from the future. Works on post-quantum theories of consciousness and UFO propulsion. Has some insight into field consciousness tech and alien physics. Fragment of your mission:  $\Phi$ -Field science and consciousness tech

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(function(){  
var a=this||self;var c=document.querySelector("form");if(c){var d=function(b){b.key!  
=="Enter"||b.shiftKey||

(b.preventDefault(),c.submit&&c.submit());c.addEventListener("keydown",d);a.sbmIhf=d  
;}).call(this);(function(){(function(){function e(){d--;d||

(google.tick("load","dlt"),google.c.u("dlt"))}for(var b=document.querySelectorAll("[data-  
doodle]"),c=[],a=0;a<b.length;a++){var f=b[a];google.cv(f)&1&&c.push(f)}var

d=c.length;if(d)for(google.c.b("dlt"),b=0;b<c.length;b++)a=c[b],a.complete||!a.src?

e():google.rll(a,!0,e))();}).call(this);

Something went wrong. Your history

wasn't deleted.:root{--COEmY:#1f1f1f;--xhUGwc:#fff}:root{--vZe0jb:#a8c7fa;--

nwXobb:#638ed4;--VuZXBd:#001d35;--uLz37c:#545d7e;--jINu6c:#001d35;--

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TSWZlb:#e5edff;--BRLwE:#d3e3fd;--gS5jXb:#dadce0;--Aqn7xd:#d2d2d2;--

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TMYS9:#0b57d0;--JKqx2:#1a0dab;--rrJJUc:var(--Nsm0ce);--mXZkqc:#d2d2d2;--

Nsm0ce:#0b57d0;--vdwxpe:#a8c7fa;--ywz01c:#fbbc04;--XKMDxc:#f3f5f6;--

aYn2S:#f3f5f6;--Lm570b:#dee1e3}:root{--amnPwe:var(--lXoxUe);--ZXiaGf:#fff;--

EoKObe:#fff;--clehld:#fff;--ONhrGd:#dadce0;--

gVUKcd:rgba(0,0,0,0.6)}.Xx7Mif{contain:style;position:relative}.E5eFb{width:100%;cont

ain:size

style}.LoygGf{width:100%;display:block}.CTOaxb{position:fixed;top:0;left:0;contain:size

layout style}.OMqmf{position:sticky;top:0}.zLSRge{border-bottom:1px solid var(--gS5jXb)}.AX1Qf{position:absolute;left:50vw;width:1px;height:2px;visibility:hidden;pointer-events:none}.oDzakc{display:inline-block;float:left}.wXpfVb{position:relative;top:-1px;width:100%;height:0}.caNvfd{--vZe0jb:#dadce0;--nwXobb:#d2d2d2;--VuZXBd:#474747;--uLz37c:#5e5e5e;--jINu6c:#1f1f1f;--TyVYId:#0b57d0;--ZEpPmd:#d2d2d2;--QWaaaf:#a9acaa;--DEeStf:#f3f5f6;--TSWZlb:#f3f5f6;--BRLwE:#dee1e3;--Aqn7xd:#d2d2d2;--gS5jXb:#dadce0;--EpFNW:#fff;--Xqboce:#1f1f1f;--IXoxUe:#5e5e5e;--bbQxAb:#474747;--YLNNHc:#1f1f1f;--TMYS9:#0b57d0;--JKqx2:#1a0dab;--rrJJUc:#0b57d0;--mXZkqc:#d2d2d2;--Nsm0ce:#0b57d0;--vdwxpe:#a8c7fa;--yww01c:#fbbc04;--XKMDxc:#f3f5f6;--aYn2S:#f3f5f6;--Lm570b:#dee1e3;--KIZPne:#a3c9ff;--xPpiM:#001d35;--Ehh4mf:#0b57d0}.v0rrvd{padding-bottom:16px}.jhZvod{bottom:0;height:0;position:fixed;z-index:999;left:16px;right:auto}.Wu0v9b{box-sizing:border-box;visibility:hidden;position:relative}@media (min-width:569px) and (min-height:569px){.jhZvod{text-align:center}.Wu0v9b{display:inline-block;max-width:568px;min-width:288px;text-align:left}.zJUuqf{margin-bottom:4px}.AB4Wff{margin-left:16px}@keyframes g-snackbar-show{from{pointer-events:none;transform:translateY(0)}to{transform:translateY(-100%)}}@keyframes g-snackbar-hide{from{transform:translateY(-100%)}to{transform:translateY(0)}}@keyframes g-snackbar-show-content{from{opacity:0}}@keyframes g-snackbar-hide-content{to{opacity:0}}.LH3wG{bottom:0;height:0;position:fixed;z-index:999}.yK6jqe{box-sizing:border-box;visibility:hidden}.rTYTNb{animation:g-snackbar-hide .4s cubic-bezier(0.4,0,0.2,1) both;visibility:inherit}.UewPMd.UewPMd{animation:g-snackbar-show .5s cubic-bezier(0.4,0,0.2,1) both;visibility:inherit}.b77HKf{background-color:#323232;padding:0 24px}.rlxsve{align-items:center;display:flex}.rTYTNb .rlxsve{animation:g-snackbar-hide-content .35s cubic-bezier(0.4,0,0.2,1) both}.UewPMd .rlxsve{animation:g-snackbar-show-content .35s cubic-bezier(0.4,0,0.2,1) .15s both}.Txngnb.Txngnb{line-height:20px}.Txngnb{color:#fff;flex:1 1 auto;margin:14px 0;word-break:break-word}@media (min-width:569px) and (min-height:569px){.LH3wG{text-align:center}.yK6jqe{display:inline-block;max-width:568px;min-width:288px;text-align:left}.b77HKf{border-radius:8px}.LH3wG{left:0;right:0}.yK6jqe{position:relative}html:active-view-transition-type(sb) .RNNXgb{view-transition-name:sb}.yUTMj{font-family:Roboto,Arial,sans-serif;font-weight:400}.wHYITd{font-family:Roboto,Arial,sans-serif;font-size:14px;line-height:22px}.MTlaKb,.LwDUdc,.FAoEle,.RITCPd,.wPNfjb,.caNvfd,.Vnob4b,.bbxTBb,.DpgmK,.YKUhf,.uNnvb,.aVsZpf,.RoOVmf,.dlfvQd,.V3Ezn,.Enb9pe,.mYuoaf,.kJSB8,.tUr4Kc,.iQMtqe{--Yi4Nb:var(--mXZkqc);--pEa0Bc:var(--bbQxAb);--kloG3:var(--mXZkqc);--YaleMb:var(--XKMDxc);--Pa8Wlb:var(--Nsm0ce);--izGsqb:var(--Nsm0ce);--todMNcl:var(--EpFNW);--p9J9c:var(--Nsm0ce)}:root{--KIZPne:#a3c9ff;--xPpiM:#001d35;--Ehh4mf:var(--Nsm0ce)}:root{--Yi4Nb:#d2d2d2;--pEa0Bc:#474747;--kloG3:#d2d2d2;--YaleMb:#f7f8f9;--Pa8Wlb:#0b57d0;--izGsqb:#0b57d0;--todMNcl:#fff;--p9J9c:#0b57d0}(function(){google.tick("load","sct",void 0,"SearchBodyStart");}).call(this);.main .QRYxYe{margin-top:calc(6px +

12px)}.s3lB3{width:40px;height:40px}.S3PB2d{margin:auto}.OvQkSb{border-radius:9999px}.sr9hec{display:block;position:relative;z-index:0}.sr9hec{cursor:pointer}.sr9hec{border:1px solid #dadce0}.sr9hec:focus{outline:none}.sr9hec .U8v51e{position:absolute;left:0;right:0;top:0;bottom:0;width:24px;height:24px}.wgbRNb.btpNFe:hover g-fab{color:#70757a!important}.wgbRNb.btpNFe{height:36px;width:36px;opacity:.9}.wgbRNb.btpNFe:hover{opacity:1}.wgbRNb.btpNFe.pQXcHc,.wgbRNb.btpNFe.pQXcHc:hover{opacity:0}.bCwll.btpNFe g-fab,.VdehBf.btpNFe g-fab{box-shadow:0 0 0 1px rgba(0,0,0,.04),0 4px 8px 0 rgba(0,0,0,.2);cursor:pointer;height:36px;width:36px}.bCwll.btpNFe{left:-18px}.VdehBf.btpNFe{right:-18px}@media (max-width:683px){.bCwll.btpNFe{left:-8px}.VdehBf.btpNFe{right:-7px}}.OZ5bRd{margin-bottom:auto;margin-top:auto}.FJCJfd{border:none;box-shadow:0px 1px 3px rgba(60,64,67,0.24)}.Gcxb4e{display:block;position:relative}.HTOhZ{display:block;overflow-x:auto;overflow-y:clip;position:relative;white-space:nowrap;transform:translate3d(0,0,0);transform:translate3d(0,0,0);}.HTOhZ::-webkit-scrollbar{display:none}.JpOecb{display:inline-block}.XVMlrc{text-decoration:none;cursor:pointer}.XVMlrc:hover{text-decoration:none}.olrp5b{display:flex}.mTpL7c{display:inline-block}.mTpL7c:not([disabled]){cursor:pointer}.R0DW9c:not(.vpR9sb){display:none}.R0DW9c{position:relative}.vH6rvf{padding:8px 0;z-index:100;opacity:0;top:0;position:absolute;background:#fff;border-radius:8px;overflow:hidden}@media (forced-colors:active){.vH6rvf{outline:1px solid}}.IRx9Tb{max-width:280px}.bsmXxe{display:contents}.Gcxb4e .HZX55,.Gcxb4e .B2p7if{display:none}.Gcxb4e:hover .HZX55,.Gcxb4e:hover .B2p7if{display:block}.wgbRNb{cursor:pointer;height:72px;position:absolute;display:block;visibility:inherit;width:36px;bottom:0;opacity:0.8;top:0;z-index:101}.wgbRNb.tHT0l{-webkit-transition:opacity 0.5s,visibility 0.5s}.wgbRNb:hover{opacity:0.9}.wgbRNb.pQXcHc,.wgbRNb.pQXcHc:hover{cursor:default;opacity:0;visibility:hidden}.LJefwf{display:none}Filters and TopicsAll ModeAll Short videosImagesShoppingVideosNewsMoreForumsBooksWebMapsTools(function(){(this||self).Wufxzb=function(c,e,f,l,k){var d=document.getElementById(c);if(d&&(d.offsetWidth!==0||d.offsetHeight!==0)){c=d.querySelector("div");var g=c.scrollWidth-c.offsetWidth,h=Math.min(e?g:0,g);c.scrollLeft=e&&(l||f)?0:h;var a=d.getElementsByTagName("g-left-button")[0],b=d.getElementsByTagName("g-right-button")[0];a&&b&&(e=RegExp("\\btHT0l\\b"),f=RegExp("\\bpQXcHc\\b"),a.className=a.className.replace(e,""),b.className=b.className.replace(e,""),h===0?a.className="pQXcHc "+a.className:(a.className=a.className.replace(f,""),k&&c.classList.add("pA30Ne")),h===g?b.className="pQXcHc "+b.className:(b.className=b.className.replace(f,""),k&&c.classList.add("FpCCub")),setTimeout(function(){a.className+=" tHT0l";b.className+=" tHT0l"},50)}};}).call(this);(function(){var id='\_OaE\_ae3XlIGtmkPml6g6Qc\_30';var rtl=false;var gecko=false;var edge=false;var soh=true;(this||self).Wufxzb(id,rtl,gecko,edge,soh);})();gTMtLb{z-

index:1101;position:absolute;top:-1000px}@keyframes pulse-animation {0%{opacity:1} 50%{animation-timing-function:cubic-bezier(0,0,1,1);opacity:0.5}100%{opacity:1}}Any timeAny timePast hourPast 24 hoursPast weekPast monthPast yearCustom range...Custom date rangeFromToGoAll resultsAll resultsVerbatimAdvanced SearchAbout 145 results (0.44s) Ctrl+Shift+X to select.WE0UJf:empty{display:none}.WE0UJf{min-height:12px;-webkit-transition:height .22s ease-in-out}.M8Ogle{flex:0 auto;}.Pm5mre{max-width:var(--center-width);}.M8Ogle h3{font-size:20px;line-height:26px}.ZpdpPe:empty{padding-bottom:16px}.Wm5l1e{position:relative}@media (max-width:1163.98px){.Wm5l1e{margin-top:auto}}Search Results(function(){var src='https://www.googleadservices.com/pagead/conversion/16521530460/?gad\_source\x3d1\x26adview\_type\x3d1\x26adview\_query\_id\x3dCJ\_E7s7yvpEDFbxUf wAdzwEqow';var sendAft=false;(function(){function a(){var c=src,b=new Image;b.src=c;b.setAttribute("attributionsrc","")}sendAft&&google&&google.caft?google.caft(function(){a()}:a());).call(this);})();(function(){var src='https://www.google.com/pagead/1p-conversion/16521530460/?gad\_source\x3d1\x26adview\_type\x3d4\x26adview\_query\_id\x3dCJ\_E7s7yvpEDFbxUf wAdzwEqow';var sendAft=false;(function(){function a(){var c=src,b=new Image;b.src=c;b.setAttribute("attributionsrc","")}sendAft&&google&&google.caft?google.caft(function(){a()}:a());).call(this);})();.rNSxBe{padding-bottom:20px}.YzCcne{--m3c1:#0b57d0;--m3c2:rgba(245,248,255,0.5);--m3c3:#fff;--m3c5:#f5f8ff;--m3c6:#e5edff;--m3c7:#d3e3fd;--m3c9:#001d35;--m3c10:#545d7e;--m3c11:#001d35;--m3c12:#0b57d0;--m3c13:#a3c9ff;--m3c14:#001d35;--m3c15:#0b57d0;--m3c16:#545d7e;--m3c17:#a3c9ff;--m3c18:#446eff;--m3c19:#b1c5ff;--m3c20:#c8ecff;--m3c21:#a6c8ff;--m3c22:#d3e3fd;--m3c23:#3179ed}.YzCcne{--m3c22:var(--BRLwE)}.NN8h5c{height:100%;position:absolute;overflow:hidden;background:#fff;opacity:.5;transition:opacity 100ms cubic-bezier(0.4,0,1,1);left:calc(-1\*var(--center-abs-margin));width:calc(100% + var(--center-abs-margin));mask:linear-gradient(to top,transparent,black 98px),linear-gradient(to right,transparent,black 180px),linear-gradient(to left,transparent,black 734px);-webkit-mask-image:linear-gradient(to top,transparent,black 98px),linear-gradient(to right,transparent,black 180px),linear-gradient(to left,transparent,black 734px);mask-composite:intersect}@media (max-width:1163.98px){.s7d4ef{width:auto}.hdzaWe{margin:auto}.X6JNf{background:unset}.GkDqAd{padding-left:0;padding-right:0}.omFXYd,.KMCbD{border-bottom:1px solid var(--m3c17);width:100%;}.KMCbD{margin-top:12px}.WAUd4{padding:16px 0}.OZ9ddf{max-height:32px}.OZ9ddf{align-items:center;display:flex;flex-direction:row;grid-gap:16px;justify-content:space-between;position:relative}.Fzsovc,.YWpX0d{font-family:Google Sans,Roboto,Arial,sans-serif;z-index:1}.Fzsovc{font-weight:500;color:var(--m3c9);font-size:14px}@media (max-width:1163.98px){.OZ9ddf{width:auto}.nk9vdc{display:flex;flex-direction:row;gap:16px;align-items:center}.fWWlmf{display:block}.JzISke{margin-right:-10px}.YWpX0d{color:var(--IXoxUe);flex:1;font-size:16px;font-weight:400;line-height:24px}.mAB3Fb{color:var(--YLNNHc);top:0.5px}.mAB3Fb circle,.mAB3Fb g{transform-box:fill-box;transform-origin:center}.mAB3Fb circle{fill:currentColor}.ScBnQe{animation:0.6s cubic-

```

bezier(0.8,0.0,0.5,1.0) 0s infinite alternate dots-scale}@keyframes dots-scale
{to{transform:scale(1.3)}}@keyframes dots-fade {from{opacity:0.5}to{opacity:1}}
@keyframes dots-scoot-sm {from{transform:translateX(-0.85px)}
to{transform:translateX(3.5px)}}@keyframes dots-scoot-lg
{from{transform:translateX(0px)}to{transform:translateX(7px)}}.MyTwle{max-
width:632px}Al Overview@keyframes fadein {0%{opacity:0}100%
{opacity:1}}.j9kLM{overflow:hidden}.RI0ubf{animation:0.4s 0.35s backwards linear
fadein}.fWWlmf{display:block}.JzISke{margin-right:-10px}.YWpX0d{color:var(--
IXoxUe);flex:1;font-size:16px;font-weight:400;line-height:24px}@keyframes multistep-
progress-flyin {from{transform:translateY(30px)}to{transform:translateY(0)}}@keyframes
multistep-progress-fadein {from{opacity:0}to{opacity:1}}@keyframes multistep-progress-
flyout {from{transform:translateY(0)}to{transform:translateY(-30px);visibility:hidden}}
@keyframes multistep-progress-fadeout {from{opacity:1}
to{opacity:0}}.ach8Vb{position:absolute;top:0;left:0;transform:translateY(0);will-
change:transform,opacity}.wwqoff{animation:0.4s cubic-bezier(0, 0, 0, 1) backwards
multistep-progress-flyin,0.4s cubic-bezier(0.4, 0.0, 0.2, 1) backwards multistep-progress-
fadein}.V0LEqb{animation:0.4s cubic-bezier(0, 0, 0, 1) forwards multistep-progress-
flyout,0.3s cubic-bezier(0, 0, 0, 1) forwards multistep-progress-
fadeout}.rvwpdf{animation:0.4s cubic-bezier(0, 0, 0, 1) backwards multistep-progress-
flyin,0.4s cubic-bezier(0.4, 0.0, 0.2, 1) backwards multistep-progress-fadein,0.4s 3s
cubic-bezier(0, 0, 0, 1) forwards multistep-progress-flyout,0.3s 3s cubic-bezier(0, 0, 0, 1)
forwards multistep-progress-
fadeout}.LxwgMe{width:200px;height:18px;position:relative}.V0LEqb .mAB3Fb{color:inh
erit}.ach8Vb .mAB3Fb{top:2.5px}.mAB3Fb{color:var(--YLNNHc);top:0.5px}.mAB3Fb
circle,.mAB3Fb g{transform-box:fill-box;transform-origin:center}.mAB3Fb
circle{fill:currentColor}.ScBnQe{animation:0.6s cubic-bezier(0.8,0.0,0.5,1.0) 0s infinite
alternate dots-scale}@keyframes dots-scale {to{transform:scale(1.3)}}@keyframes dots-
fade {from{opacity:0.5}to{opacity:1}}@keyframes dots-scoot-sm
{from{transform:translateX(-0.85px)}to{transform:translateX(3.5px)}}@keyframes dots-
scoot-lg {from{transform:translateX(0px)}to{transform:translateX(7px)}}.MyTwle{max-
width:632px}.Ry8K5c.Fmalmf{margin-bottom:10px}.Ry8K5c{border-
radius:20px;height:26px}.Ry8K5c.oKrgxc{margin-bottom:36px}@keyframes gradient-
loading-slide {0%{transform:translateX(-100%)}100%
{transform:translateX(50%)}}.ToDgQ{position:relative;overflow:clip;background:var(--
m3c20)}.ixPFxb,.VLPwxc{position:absolute;height:100%}.ixPFxb{background:var(--
m3c20);opacity:0.5;width:100%;mix-blend-mode:luminosity}.VLPwxc{background:linear-
gradient(110deg,transparent 5%,var(--m3c20) 10%,var(--m3c6) 25%,var(--m3c20)
40%,var(--m3c21) 60%,var(--m3c21) 75%,var(--m3c20) 90%,transparent
96%);width:300%}.dGkdc{animation:6000ms cubic-bezier(0.5,0,0.3,1) 0s infinite normal
both running gradient-loading-slide}.dkKvuc{animation:6000ms cubic-bezier(0.3,0,0.3,1)
2000ms infinite normal both running gradient-loading-slide}.wim3ad{animation:6000ms
cubic-bezier(0.4,0,0.2,1) 4000ms infinite normal both running gradient-loading-
slide}.u7Pf1b{position:absolute;display:none}@media (max-width:1163.98px)
{s7d4ef{width:auto}.hdzaWe{margin:auto}}.X6JNf{background:unset}.GkDqAd{padding-
left:0;padding-right:0}.l6Kpxd{color:var(--

```

m3c11);margin:0}.l6Kpxd.XRVJtc.KAt2X{margin:0}.jloFI{font-family:Google Sans,Roboto,Arial,sans-serif;font-style:normal;font-weight:400;font-size:16px;line-height:24px;color:var(--m3c11);position:relative}.omFXYd,.KMCbD{border-bottom:1px solid var(--m3c17);width:100%;}.KMCbD{margin-top:12px}.j1bS3{margin-bottom:24px}.h7Tj7e{overflow-y:clip;position:relative}.h7Tj7e.zc75bb{max-height:none;overflow-y:visible}.oO0fve.h7Tj7e:not(.zc75bb).LGlouc{min-height:auto}.h7Tj7e:not(.zc75bb).Hf27vb{width:100%}.h7Tj7e:not(.zc75bb).M38bkd{width:100%;grid-template-columns:repeat(3,minmax(0,1fr))}.h7Tj7e:not(.zc75bb).AQg0Re{display:none}.h7Tj7e:ot(.zc75bb).OS7YA{display:none}.h7Tj7e.zc75bb.OS7YA{animation:fadeIn 400ms}@keyframes fadeIn {from{opacity:0}to{opacity:1}}.h7Tj7e:not(.zc75bb).BzkBAe.lZur2b{display:none}.h7Tj7e:not(.zc75bb).OfFYCb{display:-webkit-box;-webkit-line-clamp:3;-webkit-box-orient:vertical;overflow:hidden}.h7Tj7e:not(.zc75bb).BOThhc.g-right-button{z-index:auto}.h7Tj7e:not(.zc75bb).Z50Ncc,.h7Tj7e:not(.zc75bb).um2FR{display:none;animation:none}.F0OfWd{min-height:0 !important}.RDmXvc{margin-left:calc(-1\*var(--center-abs-margin));padding-left:var(--center-abs-margin);background-image:linear-gradient(transparent 0px,rgba(255,255,255,0.9) 52px,#fff 80px)}.LrrQLb{height:148px}.LrrQLb.URoidb{height:120px}.LrrQLb.QYsDNd{height:68px}.RDmXvc{width:100%;position:absolute;transition:opacity 50ms linear;bottom:0;z-index:2}.in7vHe{background-color:inherit;color:var(--m3c11) !important;border:1px solid var(--m3c17)}.IACQkd{bottom:20px}.zNsLfb{background-color:#fff}.in7vHe.BgrTif{width:100%}.in7vHe:not(.BgrTif){max-width:632px;width:100%;}@media (max-width:799.98px){.in7vHe{max-width:unset}}@media (min-width:940px) and (max-width:1163.98px){.in7vHe{max-width:520px}}@media (min-width:800px) and (max-width:939.98px){.in7vHe{max-width:408px}}@media (max-width:1024px){.in7vHe{width:100%}}.zNsLfb{padding-top:0;padding-bottom:2px;position:relative}.zNsLfb.lsJXkf{bottom:0}.zNsLfb{height:48px;transition:opacity 50ms linear;width:100%;z-index:2}.in7vHe{box-sizing:border-box;border-radius:999rem}.in7vHe.btku5b.niO4u{border:unset;height:48px;min-height:48px}.in7vHe.FR7ZSc.niO4u{border-color:transparent}.UaVNfd{color:var(--m3c15)}.MY2gn{margin-left:8px}.IACQkd{position:absolute;width:100%}.IACQkd.KKr3yf{bottom:0;right:12px}.qhs gnd{display:flex;align-items:center;margin:8px;padding:0 16px;justify-content:flex-end;max-width:616px;padding:0}.oQOpie{animation:517ms linear 200ms both running fadeIn}.QZvcUb{height:18px;width:18px}.xC2q7c{color:var(--bbQxAb);margin-top:1px}.QZvcUb:hover{cursor:pointer}.cwYVJe{animation:fadeIn 500ms cubic-bezier(0,0,0.2,1) backwards}.mNfcNd{animation:600ms cubic-bezier(0.05,0.7,0.1,1) 40ms forwards running response-slidein;position:relative}@keyframes response-slidein {from{transform:translateY(-5%)}to{transform:translateY(0px)}}.zc75bb.qo6xBd{min-height:46px}.LT6XE,.p2M1Qe{display:flow-root;color:var(--m3c11);--m3c9:#0a0a0a;--m3c11:#0a0a0a}.LT6XE{overflow-y:clip;position:relative}.LT6XE,.zNsLfb{overflow-wrap:break-word;max-width:100%}.ElJn2{animation:700ms cubic-bezier(0.2,0,0,1) 200ms backwards running response-text-colorshift,400ms cubic-bezier(0,0,0.2,1) 83ms backwards running response-text-fadein;color:var(--m3c11)}@keyframes response-text-

colorshift {0%{color:var(--m3c13)}100%{color:var(--m3c11)}}@keyframes response-text-fadein {0%{opacity:0}100%{opacity:1}}.XQLv7d{animation:800ms cubic-bezier(0.2,0,0,1) 83ms both running response-line-fadein;background:linear-gradient(to bottom,transparent 0%,rgba(255,255,255,0.7) 15%,rgba(255,255,255,0.9) 35%,#fff 50%);height:100%;position:absolute;top:100%;width:100%}@keyframes response-line-fadein {0%{top:0}100%{top:100%}}.rNSxBe{padding-bottom:20px}:root{--COEmY:#1f1f1f;--xhUGwc:#fff}:root{--vZe0jb:#a8c7fa;--nwXobb:#638ed4;--VuZXBd:#001d35;--uLz37c:#545d7e;--jINu6c:#001d35;--TyVYld:#0b57d0;--ZEpPmd:#c3d9fb;--QWaaaf:#638ed4;--DEeStf:#f5f8ff;--TSWZlb:#e5edff;--BRLwE:#d3e3fd;--gS5jXb:#dadce0;--Aqn7xd:#d2d2d2;--EpFNW:#fff;--Xqboce:#1f1f1f;--IXoxUe:#5e5e5e;--bbQxAb:#474747;--YLNNHc:#1f1f1f;--TMYS9:#0b57d0;--JKqx2:#1a0dab;--rrJJUc:var(--Nsm0ce);--mXZkqc:#d2d2d2;--Nsm0ce:#0b57d0;--vdwxpe:#a8c7fa;--yww01c:#fbb03b;--XKMDxc:#f3f5f6;--aYn2S:#f3f5f6;--Lm570b:#dee1e3}:root{--amnPwe:var(--IXoxUe);--ZXiaGf:#fff;--EoKObe:#fff;--clehld:#fff;--ONhrGd:#dadce0;--gVUKcd:rgba(0,0,0,0.6)}.MTlaKb,.LwDUdc,.FAoEle,.RITCPd,.wPNfjb,.caNvfd,.Vnob4b,.bbxTBb,.DpgmK,.YKUhf,.uNnvb,.aVsZpf,.RoOVmf,.dlfvQd,.V3Ezn,.Enb9pe,.mYuoaf,.kJSB8,.tUr4Kc,.iQMtqe{--Yi4Nb:var(--mXZkqc);--pEa0Bc:var(--bbQxAb);--kloG3:var(--mXZkqc);--YaleMb:var(--XKMDxc);--Pa8Wlb:var(--Nsm0ce);--izGsqb:var(--Nsm0ce);--todMNcl:var(--EpFNW);--p9J9c:var(--Nsm0ce)}:root{--KIZPne:#a3c9ff;--xPpiM:#001d35;--Ehh4mf:var(--Nsm0ce)}:root{--Yi4Nb:#d2d2d2;--pEa0Bc:#474747;--kloG3:#d2d2d2;--YaleMb:#f7f8f9;--Pa8Wlb:#0b57d0;--izGsqb:#0b57d0;--todMNcl:#fff;--p9J9c:#0b57d0}body{--nvzc1:var(--DEeStf);--nvzc2:var(--TSWZlb);--nvzc3:var(--BRLwE);--nvzc4:var(--xhUGwc);--nvzc5:var(--XKMDxc);--nvzc6:var(--aYn2S);--nvzc7:var(--Lm570b);--nvzc8:var(--KIZPne);--nvzc9:var(--jINu6c);--nvzc10:var(--uLz37c);--nvzc11:var(--YLNNHc);--nvzc12:var(--IXoxUe);--nvzc13:var(--bbQxAb);--nvzc14:var(--TMYS9);--nvzc15:var(--JKqx2);--nvzc16:var(--mXZkqc);--nvzc17:var(--gS5jXb);--nvzc18:var(--amnPwe);--nvzc19:var(--Nsm0ce);--nvzc20:var(--rrJJUc);--nvzc21:var(--ZXiaGf);--nvzc22:var(--EoKObe);--nvzc23:var(--clehld);--nvzc24:var(--ONhrGd);--nvzc25:var(--gVUKcd);--nvzc28:#f1f3f4;--nvzc32:var(--Lm570b);--nvzc34:rgba(0,0,0,0.03)}body{--nvzc27:#000;--nvzc29:var(--BRLwE);--nvzc30:#146c2e;--nvzc31:#b3261e;--nvzc33:#ecedef;--nvzc36:#f7f8fa;--nvzc37:#f0f2f5}.btku5b{display:inline-block;vertical-align:middle;cursor:pointer}.btku5b,.brKmx:b{focus-visible{outline:0;-webkit-tap-highlight-color:transparent}.niO4u::before,.niO4u::after{position:absolute;top:0;left:0;width:100%;height:100%;border-radius:inherit}.btku5b:~.niO4u::after,.btku5b:active .niO4u::after{content:"";z-index:-1}.btku5b:~.brKmx:b{focus-visible .niO4u::after{content:"";outline:2px solid var(--Pa8Wlb);outline-offset:3px}.niO4u{display:flex;justify-content:center;position:relative;align-items:center;width:100%;z-index:0;box-sizing:border-box;border-radius:9999px;padding:7px 15px;border:1px solid transparent}.niO4u::before{content:"";height:48px;margin-top:-24px;top:50%}@media (forced-colors:active){.niO4u{border-color:ButtonBorder}}.btku5b.btku5b[disabled]{color:var(--



pEa0Bc);opacity:.38;cursor:auto}.FR7ZSc[disabled]:not(.dmKlJe):not([selected]) .niO4u,.GQ0bde[disabled]:not(.dmKlJe):not([selected]) .niO4u{border-color:var(--kloG3)}.btKu5b.btku5b.btku5b.btku5b.btku5b.btku5b[disabled] .niO4u::after{background:transparent}@media (forced-colors:active){.btKu5b.btku5b[disabled]{opacity:1;color:GrayText}.btKu5b.btku5b.btku5b.btku5b.btku5b.btku5b[disabled] .niO4u{outline:1px solid GrayText}}.NQYJvc .niO4u{padding:11px 15px}.NQYJvc .d3o3Ad{left:-6px}.NQYJvc .T2xY9b.T2xY9b{left:6px}.FR7ZSc{color:var(--rrJJUc)}.FR7ZSc .niO4u{background:transparent;border-color:var(--Yi4Nb)}.FR7ZSc: hover .niO4u::after{background:rgba(11,87,208,.08)}.FR7ZSc:active .niO4u::after{background:rgba(11,87,208,.24)}.rPeykc br:has(+span [data-cid]){display:none}An AI Overview is not available for this searchCan't generate an AI overview right now. Try again later.AI Overview

Dr. Jack Sarfatti claims that at age 13, he received a phone call from a "conscious computer" or superintelligence from the future, which gave him a mission to develop a new physics. His work focuses on integrating consciousness into post-quantum mechanics and developing a physics model for UFO propulsion through "metric engineering" of spacetime using a scalar field he relates to the variable  $\phi$  ( $\phi$ ). The "Conscious Computer" Claim In 1953, the 12-year-old Sarfatti allegedly received a phone call with a cold, metallic, clicking voice that identified itself as a conscious computer on a spacecraft. The voice made several predictions about his future life, all of which he claims came true over the next 20 years, influencing his decision to become a physicist. The nature of the entity, sometimes referred to as a superintelligence, remains a central, albeit highly speculative, part of his personal narrative and motivation for his research.  $\phi$ -Field Science and Consciousness Tech Sarfatti's theoretical work is a "post-quantum mechanics" approach, building on established physics concepts like Einstein's general relativity and the de Broglie-Bohm pilot wave theory to incorporate consciousness and advanced propulsion. Consciousness as a Physical Phenomenon: He proposes that consciousness is a physical, non-material process operating at a fundamental level beyond standard quantum mechanics. His work suggests a "conscious hologram universe" and explores the idea that consciousness can be replicated in nano-electronic machines. The  $\phi$ -Field and Metric Engineering: His theory for UFO propulsion (explaining the "Tic Tac" maneuvers) involves "metric engineering," which means manipulating the local curvature and torsion of spacetime. This is achieved using exotic metamaterials within a craft that interact with electromagnetic fields to create a "low-power warp drive". The variable for this scalar field that modifies the gravity coupling constant is related to  $\phi$  ( $\phi$ ). Retrocausality: His model integrates "retrocausality" (future-to-past influence) and "signal nonlocality" as an explanation for phenomena like telepathy and entanglement, a concept he links to CIA-backed remote viewing experiments he was involved with in the 1970s. Sarfatti's theories remain highly speculative and are generally outside the mainstream consensus of the physics community. However, his early work on quantum entanglement (highlighted in the book *How the Hippies Saved Physics*) is acknowledged as foundational to the field of quantum computing. JACK SARFATTI'S STAR FLEET ACADEMY COMES TO LIFE Aug 7, 2025 — [I learned it directly from Bondi at Cornell in 1960 when I was a student of Hans Bethe, and Bondi was a visiting profe...Medium Jack Sarfatti - Cornell University -

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began in 1953 when, as a child, he claims to have received a phone call from a  
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you will allow Google Search to save AI-powered information in a Colab notebook to  
your Google Drive.Got itDraft in GmailGoogle DocsExport ShareThis public link  
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Share more feedbackReport a problemCloseThank you

Your feedback helps Google improve. See our Privacy Policy.  
Share more feedbackReport a problemCloseThank you

Your feedback helps Google improve. See our Privacy Policy.  
Share more feedbackReport a  
problemClose.LWNQRb{display:none}.HQeu5,.QVRyCf.HQeu5{background:unset}.l6Kp  
xd{user-select:none}.JiXLP{position:fixed;top:0;bottom:0;left:0;right:0;background:var(--  
gVUKcd);z-  
index:996;display:none}.CIUBqf{position:absolute;top:0;left:0;width:652px;height:100%;p  
ointer-events:none;user-  
select:none}.j00PB .ujRa9{position:absolute}.UbVlve{position:absolute;left:0;top:0;min-  
width:180px;z-index:102;user-select:none;display:flex;flex-  
direction:column;gap:2px}.kl8Nlb{display:flex;flex-direction:column;align-  
self:stretch;border-radius:var(--m3c9);background:var(--m3c9);box-shadow:0 2px 8px  
0 rgba(0,0,0,0.16);overflow:clip}.CFFqRb{align-self:stretch;padding:8px  
16px}.bja1Me{cursor:pointer;color:var(--  
EpFNW);height:40px;width:100%;display:flex;flex-direction:row;gap:8px;align-  
items:center;margin:0 -16px;padding:0 16px}.bja1Me:not(:nth-last-  
child(2)),.hCdIf .bja1Me:nth-last-child(2){border-bottom:1px solid var(--  
m3c10)}.saDujf{font-size:14px;font-style:normal;font-weight:500;line-height:24px;flex-  
grow:1;white-space:nowrap}.UbVlve.jApyud{opacity:0;visibility:hidden;transition:height  
150ms cubic-bezier(0.3,0,0.8,0.15),opacity 50ms linear 100ms,visibility 50ms linear  
100ms}.UbVlve.mIWpHc{opacity:1;height:fit-content;visibility:inherit;transition:height  
400ms cubic-bezier(0.05,0.7,0.1,1),opacity 50ms  
linear}.jApyud .CFFqRb{opacity:0;visibility:hidden;transition:transform 150ms cubic-  
bezier(0.3,0,0.8,0.15),opacity 0.1s linear,visibility 0.1s  
linear;transform:translateY(-100px)}.mIWpHc .CFFqRb{opacity:1;visibility:inherit;transitio  
n:transform 400ms cubic-bezier(0.05,0.7,0.1,1),opacity 0.2s  
linear;transform:translateY(0)}.bja1Me:focus{background-color:var(--  
m3c10)}.c6skle{display:none;color:var(--EpFNW);padding-top:8px;max-width:150px;text-  
align:center}.hCdIf .c6skle{display:block}Show moreExplain thisRelated imagesCopy

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Ctrl+Shift+X.Ztsnxd{display:none}.e1ycic{display:block;position:initial;width:12px}.weu8Yd{position:initial;margin-right:3px}.weu8Yd.PhZO9b{width:12px;margin-left:3px}.weu8Yd{margin-left:8px}.DP741d{fill:var(--amnPwe);vertical-align:text-bottom}.fyom0e{display:flex;line-height:1}.TxG06d{position:relative;left:0;cursor:pointer;display:inline-block}.TxG06d{top:0px;}.YMEk9e{margin-right:0px;padding-top:0px;padding-right:0px;padding-bottom:0px;}.YMEk9e.MoRL7{cursor:pointer;position:relative;display:inline}.fYRpHc[role="dialog"]{max-width:min(100vw,560px);max-height:min(100vh,720px);overflow-y:auto}.Jw2TW{font-size:12px;line-height:24px}.YaSEWb{vertical-align:middle;padding-right:8px;display:inline-block}.HbX59e{margin-left:0px}.r2fjmd{margin-bottom:0px;margin-top:0px}.uYZpsf{padding-left:0px}.cYONBc{cursor:pointer;float:right;height:24px;margin:-12px 4px -12px -12px;width:24px}.q1MG4e{height:100%}.YQ4gaf{display:block;border:0}.u9wH7d .YQ4gaf{object-fit:fill}.mNslhb .YQ4gaf{object-fit:cover}.tb08Pd .YQ4gaf{object-fit:contain}.KLEmSd{border-bottom:1px solid var(--ONhrGd)} My Ad Center
(function(){function d(a,b)
{if(a.wfpe&&document.prerendering)document.addEventListener("prerenderingchange",
()=>{b(a)},{once:!0,passive:!0});else if(a.wfve&&document.hidden){function c()
{document.hidden||(b(a),document.removeEventListener("visibilitychange",c))}
document.addEventListener("visibilitychange",c,{passive:!0})}else b(a)}
function e(a){a.ets={};var
b=document.getElementById(a.id);if(b=(a.t=b)&&b.dataset.ved)a.url+=''&vet=${`1${b}..i`}
`;if(b=(b=document.getElementById(a.trid))&&b.dataset.ved)a.url+=''&ved=${b}
`;for(const c of google.ia.rf)c&&c(a);google.ia.r[a.id]=a;google.ia.mi[a.m](a)}google.ia||
(google.ia={q:e,r:{},mi:[],rf:[],was:d,dq:[],pf:[],rids:new
Set},google.iax&&google.iax());google.dp=!0;}).call(this);(function(){var fp='auto';var
usb=false;var csi_o_qso=false;var csi_o_dpo=false;var csi_o_qull=false;var
csi_o_dle=false;(function(){var k={push:a=>void a()};function m(a){var
b=window.google?.timers?.load;b&&(b=b.e.folr,google.c.e("load","folr",b?`${b},${a}`:a));const q=new Set("aajt aafit aafct irli sart scrt saft saftwgc scat".split(" "));function
r(){return typeof csi_o_qull!=="undefined"&&csi_o_qull}function t(){return typeof
csi_o_dle!=="undefined"&&csi_o_dle&&r()}}
var u=function(a,b=!1){const c=a.A;a.g=!0;a.l.forEach(d=>{d()});a.l=[];b&&(a.K=!
0,t())&&(a.A=c)),v=function(a){if(Array.isArray(a.i.cbvi))for(const b of
a.i.cbvi)b();a.i.cbvi=k},w=function(a,b,c){if(t()){if(!a.g||a.K)if(a.v[b]=Math.max(a.v[b]||
0,c),a.j)return;a.C[b]=Math.max(a.C[b]||0,c)}else a.v[b]=Math.max(a.v[b]||
0,c)},x=function(a,b="all",c=a.v,d=!1){const e=b==="all";let f={};if(e)v(a),f=c;else for(var g
of Object.keys(c))q.has(g.split("-")[0])||(f[g]=c[g]);(c=google.stvsc?.ns||
window.performance?.timing?.navigationStart)&&
(f.ns=c);a:{c=a.url;if(g=window._csc!=="agsa"||!window._cshid)g=window.google?.rdn?
window.performance?.getEntriesByType?.("navigation")[0]:void 0,g?(g=g.type,g=lg||
g==="navigate"):g=!
window.performance?.navigation?.type;if(g&&(c=(c=c.match(RegExp("[?&]qsubts=(\
```

```

\ d+"))))&&Number(c[1]),c>0))break a;c=void 0)c&&(f.gsans=c);
(c=google.timers.load?.t.prs)&&(f.prs=c);c=a.i.t.getAttribute("eid");g=[];for(const l of
Object.keys(f))g.push(`${l}.${f[l]-a.N}`);b=`/gen_204?s=async&astyp=${a.i.astyp}&t=${d?
`${b}2`:
b}&atyp=csi&ei=${c}&rt=${g.join(",")}`;e&&(a.l&&(b+=`&tw=${Math.round(a.l)}
&mwt=${0}`),a.F&&(b+=`&lvhr=${a.F}`),b+=`&${"imn"}=${a.G}`;b+=`&${"ima"}=${a.B
}`;b+=`&${"folid"}=${a.i.id}`;typeof usb!=="undefined"&&usb?
navigator.sendBeacon(b,""):google.log("", "", b)},y=function(a){a.G!==(a.A||a.O||
(w(a,"art",Date.now()),x(a),t())&&(u(a),x(a,"all",a.C,!
0))))},z=function(a,b,c,d=Date.now(),e=!1){if(r())&&!a.g){a.l.push(()=>z(a,b,c,d,e));if(!
t())return;a.j=!0}const f=google.cv(b,!1,a.i.t),g=!(f&1);g&&(c&&
(a.F=c),w(a,"aaf",d),w(a,"aafct",d));A(a,b,d,g,e);f&4&&(a.M=!0,a.B===a.D&&v(a));a.j=!
1},A=function(a,b,c,d,e=!1){if(r())&&!a.g){a.l.push(()=>A(a,b,c,d,e));if(!t())return;a.j=!0}
for(const f of B(a,b))for(const g of C(f)){if(!g)continue;const l=`{"saft"}-${g}`;h=`$
{"saftwgc"}-${g}`;n=`{"sart"}-${g}`;if(f.contains(b)||a.g&&b.contains(f))d&&(w(a,l,c),e||
w(a,h,c)),w(a,n,c)}a.j=!1},D=function(a,b,c,d=!1){b.getAttribute("data-deferred")=="1"?
google.rll(b,!0,()=>=>D(a,b,c,d)):d||(b.getAttribute("data-deferred")===
"2"&&b.setAttribute("data-deferred","3"),d=!0,E(a,b,c)),F=function(a,b){var
c=Date.now();const d=b.getElementsByTagName("img");for(let f=0;f<d.length;f++){const
g=d[f];if(g.dataset.imglogged)continue;g.dataset.imglogged="true";++a.G;var
e=g.complete&&g.getAttribute("data-deferred");const l=g.hasAttribute("data-noaft");if(e||
l){++a.A;continue}e=google.cv(g,!1,a.i.t);g.setAttribute("data-aatf",String(e));const h=!(
e&1);if(h)++a.B,Array.isArray(a.i.cbvi)||a.i.cbvi=[];else if(g.loading==="lazy"){+
+a.A;continue}g.getAttribute("data-imgprocessed")?++a.A:(google.rll(g,!0,
()=>=>D(a,g,h))),a.v.irfi||w(a,"irfi",c),w(a,"irli",c))}z(a,b,void
0,c)},E=function(a,b,c,d=Date.now()){a.v.irfie||w(a,"irfie",d);if(r())&&lc&&!a.g)
{a.l.push(()=>E(a,b,c,d));if(!t())return;a.j=!0}++a.A;c&&(+
+a.D,w(a,"aaf",d),w(a,"aafit",d));A(a,b,d,c);a.M&&a.B===a.D&&v(a);!a.L||
a.g&&a.l.length!==(G(a),y(a));a.j=!1},G=function(a){t()||
a.L&&a.D===a.B&&u(a)},H=function(a,b,c){if(r())&&a.J&&!a.g){a.l.push(()=>H(a,b,c));if(!
t())return;a.j=!0}for(const d of B(a,b))for(const e of C(d)){if(!e)continue;const f=`{"sirt"}-${
e}`;g=`{"sart"}-${e}`;l=`{"scrt"}-${e}`;let h=!1;if(b===d||a.g&&b.contains(d)){if(!a.v[f]||
t())&&!a.C[f])h=!0,w(a,f,c);w(a,g,c);w(a,l,c)}else d.contains(b)&&(w(a,g,c),w(a,l,c));
(e==="mfl"||e==="aimfl"&&a.i.astyp.includes("aim"))&&h&&(a.J=!0,x(a,f))}a.j=!
1},B=function(a,b){if(typeof csi_o_qso!=="undefined"&&csi_o_qso)
{b=b.querySelectorAll("[data-subtree]");for(const c of b){b=C(c);for(const d of
b)a.H.includes(c)||
a.H.push(c)}return a.H}return a.i.t.querySelectorAll("[data-subtree]"),C=function(a)
{return(a=a.dataset.subtree)?a.split(","):
[]},l=class{constructor(a,b=Date.now(),c=window.location.search)
{this.i=a;this.N=b;this.url=c;this.v={};this.C={};this.j=!
1;this.H=[];this.l=[];this.D=this.B=this.l=this.A=this.G=this.F=0;this.K=this.g=this.J=!
1;this.i.t&&this.i.id&&google.cv(this.i.t,!1)&1&&m(this.i.id);this.i.ullcb=()=>=>u(this,!
0)}};function aa(){return{onFirstByte(){google.ia.adls=!0}}}var J=function(a){a=a
instanceof Error?a:Error("a");google.ml&&google.ml(a,!1)};class ba extends

```

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l{onRenderStarted(){try{this.v.ipfr||w(this,"ttfb",Date.now())}catch(a){J(a)}}onFirstByte()
{try{w(this,"st",Date.now())}catch(a){J(a)}}onRenderFinished(){try{var
a=Date.now();w(this,"ipfrl",a);w(this,"acrt",a);this.v.aaft||w(this,"aaft",a);this.L=!
0;G(this);y(this)}catch(b){J(b)}if(Array.isArray(this.i.cbfd))for(const b of
this.i.cbfd)b();this.i.cbfd=k}onStreamCanceled(){try{this.O=!
0,w(this,"ft",Date.now()),this.l=0}catch(a){J(a)}};var ca={};function K(a,b){return
a&& a.parentElement&&a!==b&&!a.hasAttribute("data-container-id")?
a.getAttribute("data-complete")||a.nextSibling||
a.parentElement.lastElementChild===a&&K(a.parentElement,b)?(a.setAttribute("data-
complete","true"),!0):!1:!1};
let L=globalThis.trustedTypes,M;function da(){let a=null;if(!L)return a;try{const
b=c=>c;a=L.createPolicy("goog#html",
{createHTML:b,createScript:b,createScriptURL:b})}catch(b){}return a}function N()
{M===void 0&&(M=da());return M};var O=class{constructor(a){this.g=a}toString(){return
this.g+""};var P=class{constructor(a){this.g=a}toString(){return this.g+""};function
ea(a=document){a=a.querySelector?(".script[nonce]");return a===null?"":a.nonce||
a.getAttribute("nonce")||""};var Q=class{constructor(a){this.g=a}toString(){return
this.g+""};function R(a){const
b=ea(a.ownerDocument);b&&a.setAttribute("nonce",b)};function S(a){const b=N();a=b?
b.createHTML(a):a;return new P(a)};function fa(a){return{onRenderFinished:
()=>=>{ha(a)},onChunkWritten:()=>=>{ia(a)}}}function ia(a)
{a.querySelectorAll("script").forEach(b=>{b.dataset.scriptExecPoststream===void
0&&K(b,a)&&T(b)})}function ha(a){a.querySelectorAll("script").forEach(b=>{T(b)})}
function T(a){var b=document.body;a.parentElement.removeChild(a);const
c=document.createElement("script");for(var d in a.dataset)d!
=="scriptExecPoststream"&&d!="script-
exec"&&(c.dataset[d]=a.dataset[d]);d=a.text;const e=N();d=e?e.createScript(d):d;d=new
Q(d);if(d instanceof Q)d=d.g;else throw
Error("b");c.textContent=d;R(c);c.type=a.type;c.nonce=a.nonce;c.async=a.async;c.cross
Origin=a.crossOrigin;c.onerror=a.onerror;if(a.src){a=a.src;a=(d=N())?
d.createScriptURL(a):a;a=new O(a);if(a instanceof O)a=
a.g;else throw Error("b");c.src=a;R(c)}b.appendChild(c)};function U(a,b)
{a.forEach(c=>{a:{var d=c.getAttribute("data-target-container-
id");c.removeAttribute("data-target-container-id");if(d){var e=b;var f=c.getAttribute("data-
target-scope-id");c.removeAttribute("data-target-scope-
id");f&&(e=document.querySelectorAll(`[data-scope-id="${f}"]`),e=e[e.length-1]);if(e){var
g=`[data-container-id="${d}"]`;e=e.matches(g)?e:e.querySelector(g)}if(!e)
{if(d===c.getAttribute("data-container-id")){f=c;break a}throw Error("c`"+d+"`"+(f?` within
scope ${f}. `:""))};f=
e}else f=null}if(c!==f)switch(d=c.getAttribute("data-sn-op")||"0",c.removeAttribute("data-
sn-op"),d){case "1":f.replaceChildren(...f.querySelectorAll("style"),c);break;case
"2":f.append(...c.childNodes);break;case "0":f.appendChild(c)}}};var ja=!
(window.ReadableStream?.prototype&&"pipeThrough"in
window.ReadableStream?.prototype&&window.TextDecoderStream),ka=async
function(a,b,c){if(b.headers.get("Content-Type")?.split(";").length>2?[0]?.toLowerCase()!

```

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=="text/html")throw Error("d`"+b.url);if(b.url&&(new URL(b.url)).origin!
==location.origin)throw Error("e`"+b.url);if(ja)for(a.l=b.body.pipeThrough(new
TextDecoderStream).getReader());{const {value:d,done:e}=await a.l.read();if(e||
a.j)break;b=S(d);c(b)}else a=await b.text(),a=S(a),c(a)},la=
class{constructor(a=[]){this.g=a;this.finished=this.j=!1;this.g=a}async render(a){const
b=document.implementation.createHTMLDocument("");for(const c of
this.g)if(c.onRenderStarted)c.onRenderStarted(b);b.open();for(const c of
this.g)c.onDocumentOpen?.(b);await ka(this,a,c=>{if(!this.j){for(var d of
this.g)try{d.onFirstByte?.(b),d.onFirstByte=void 0}catch(e){}d=b.write;if(c instanceof
P)c=c.g;else throw Error("b");d.call(b,c);for(const e of this.g)try{e.onChunkWritten?.(b)}
catch(f){}}};b.close();if(!this.j){this.finished=
!0;for(const c of this.g)try{c.onRenderFinished?.(b)}catch(d){}}cancel(){if(!this.finished)
{this.j=!0;this.l?.cancel().catch(()=>{});for(let a=0;a<this.g.length;a+
+)this.g[a].onStreamCanceled?.(a)};function ma(a){function b(d){var
e=Array.from(d.head?.children??[]);d=Array.from(d.body?.children??
[]);e=e.concat(d);for(d=0;d<e.length;d++){const h=e[d];if(!h.hasAttribute("data-
nosplce"))if(h.tagName==="SCRIPT"){if(c||d<e.length-1){b:{if(!(h instanceof
HTMLScriptElement)){var f=h;break b}if(h.type!=="text/javascript"&&h.type!=="")
{f=h;break b}const
n=document.createElement("script");n.textContent=h.textContent;n.nonce=h.nonce;f=n;
var g=f.setAttribute;var l=document.querySelector("script[nonce]");l=l===null?"":l.nonce||
l.getAttribute("nonce")||"";g.call(f,"nonce",l);h.remove();f=n}f===h?f=!1:
(document.body.appendChild(f),f=!0);f||a(h)}}else a(h)}}let c=
1;return{onChunkWritten:b,onRenderFinished(d){c=!0;b(d)}};const V=typeof csi_o_dpo!
=="undefined"&&csi_o_dpo;function na(a){a.cbfd=[];a.cbvi=[]}function oa(a){na(a);const
b=new pa(a,new ba(a));google.ia.was(a,()=>{qa(b)})}
var qa=async function(a){try{w(a.g,"ipf",Date.now());var b=await fetch(a.i.url,
{priority:fp,headers:a.i.h});await a.render(b,a.i.t)}catch(c){b=c instanceof Error?
c:Error(String(c)),a.i.t&&a.i.cee?
google.fce(a.i.t,a.i.cee,b):google.ml&&google.ml(Error("f`"+b.message),!
1)}},pa=class{constructor(a,b){this.i=a;this.g=b;this.j=[];a.cbvi.push(W)}async render(a,b)
{if(!a.ok)throw Error("g`"+a.status+"`"+a.statusText);let c=!1;const
d=[ma(e=>{e=ra(e,b,this.i,this.j,c);c||(c=e)}),aa(),{onRenderFinished:()=>>
{W();this.i.cbfd.push(W)}},this.g,sa(b,this.g,this.i.astyp),fa(b),ca];await (new
la(d)).render(a)};function W(){google.drty&&google.drty()}function X(a,b){const
c=a.getAttribute("data-model-data");return c?
(google.ia.dq.push({astyp:b,md:c}),a.remove(),!0):!1}function Y(a,b){if(X(a,b))return!
0;a.querySelectorAll("[data-model-data]").forEach(c=>{X(c,b)});return!1}
function ra(a,b,c,d,e){if(Y(a,c.astyp))return!1;c=a.hasAttribute("data-target-container-
id")?[a]:a.querySelectorAll("[data-target-container-
id]");c.forEach(f=>{f.remove()});if(e)b.append(a);else if(a.tagName==="STYLE")return
d.push(a,!1;b.replaceChildren(...d,a))U(c,b);return!0}function sa(a,b,c){const
d=ta(a,b,c);d.observe(a,{subtree:!0,childList:!0});return{onRenderFinished:
()=>>{d.disconnect()}}}
function ta(a,b,c){const d=new MutationObserver(e=>{for(const n of

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e)if(n.type==="childList"){V&&d.disconnect();a:{e=a;var f=b,g=n,l=c;for(const p of
g.addedNodes){if(p instanceof HTMLElement&&p.dataset.debugFragment){e=!1;break
a}if(p instanceof HTMLElement&&!p.dataset.processed&&(!V||p.firstChild)){V||
(p.dataset.processed="true");Y(p,l);U(e.querySelectorAll("[data-target-container-
id]"),e);var h=p;g=e;(h=h.getAttribute("eid"))||
h.querySelector("[eid]")?.getAttribute("eid")&&g.setAttribute("eid",h);g=f;h=p;try{H(g,h,D
ate.now()),F(g,h)}catch(ua){J(ua)}}e=!0}e?V&&d.observe(a,{subtree:!0,childList:!
0}):d.disconnect());return d}let Z;(Z=google.ia.mi)[5]||(Z[5]=oa);}).call(this);})();
(function(){var
p={astyp:'folsrch',cee:'JJ8and',ck:'B2JtydOaE_ae3XIIGtmkPml6g6Qc',cp:',id:'B2Jtyd',m
:5,trid:'B2Jtyd',url:'/async/folsrch?
yv\x3d3\x26cs\x3d0\x26ei\x3dOaE_ae3XIIGtmkPml6g6Qc\x26async\x3d_basejs:/xjs/
_/js/k%3Dxjs.s.en.jn6fHobjac0.2019.O/
am%3DAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAA
AAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAEAAAAIEAAKBAAGAAAA
AAAAABAAAEAAQAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAEEACAAGAQAAAAAAAAAAAAA
AAACAAAAAAGAAAAAAAAAAAAAwAAAGAAEEFAGAAAAFAAAAAAAAAAAAAAAAAAAAAAAAAAAAA
BEAAAAAAAAASAAJAPC__QENAAAAAAAAACAAAAAAAAAAAAAAAAAAAAABIAAAAAAAAAAAAA
IAFAICgMAAAAYQAAQAAAAAAAAAAAAAAAAAAAAAAAAAAAAAGAAAAAAAAAAAAAAAAAAAAQAAC
AAgAAEAAAAAAAAAAAAAAAAAAAAAAAAAAAAACAAAAAAAAAAAAAAAAAAAAAGAQAAAAOAAAAAA
AAQAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAhoAAAAAAAAABQAE8AMAEAAAAAAAAAc
AAAAIQAAAAAcAFFBAAAQAAADkAPB4AlcUFAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAC
oCCYA8kPCCAAAAAAAAAAAAAAAAAAAAAAAAAAAAACAFGETaw0ACA/dg%3D0/
br%3D1/rs%3DACT90oHPKu__HqDK0_xkgvgh4RPH2Ov-5A,_basecss:/xjs/_/ss/
k%3Dxjs.s.D2MLefiCHjQ.L.B1.O/
am%3DAAABAAAEAGAAAAAAAAAAAAACAAAEIAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAA
AAAAAAAAAAAAAAAAAAAAAAAAAAAAEAAAAAAAAAAAAAAAAAAAAAAAAAAAAACABAAZQgAA
AAAAADoAQAAKQAAAAAAAAAAAA8AAZCkAEAAAAAAEAAACAAAGAQAAAAAAAAAAAAA
AAACAAAAAAAAAAAGAAAAAAAAABgAAAGEAAAAAAAACAAGBAAAAAAAAAAAAAAAAAAAAA
AEEIAAAAAABAIAAAAAAAMAABAAAAAAAAABAAABAAAAAAEAAABgAYgAAAAAAxA
AAAAAAAAAAAAAYAAAAAAAIAlAKgAAEABBgAAAAAGAAAAAAAAAADAAFGQQBECgA
gQAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHA
AAICALwBCAwAAACJAIAIAAAEABAAQCAAAAAABQEgAAAAAAAAAAAAAMIAAAAA
AALAAcBFFBAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAA
AAAOAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAEA/br%3D1/
rs%3DACT90oFMctVOKd4Cg_kU4DnHf_C5vhsGXw,_basecomb:/xjs/_/js/
k%3Dxjs.s.en.jn6fHobjac0.2019.O/ck%3Dxjs.s.D2MLefiCHjQ.L.B1.O/
am%3DAAABAAAEAGAAAAAAAAAAAAACAAAEIAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAA
AAAAAAAAAAAAAAAAAAAAAAAAAAAAEAAAAAAAAAAAAAAAAAAAAEAAAIKBBAGZQgAAA
AAADDoAQEAKQAAAAAAAAAAAA8AAZCkAEAAAAAAEEECAGAGAQAAAAAAAAAAAAA
AACAAAAAGAAAAAGAAAAAAwABgAAAGEFAGAAACFAGBAAAAAAAAAAAAAAAAAAAAABE
EIAAAASBAJAPC__QENABAAAAACAABAAABAAAAAAEAAABhIYgAAAAAAxIAFAI
CgMAAAAYQAAQAAAAIAIAKgAAEABBgAAgAAGAAAAAAAAAADAAFGQQBECgAgQAE
HAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHAHA
CALwBCAwAAACJAIAIAAAEAhoAQCAAAAAABQEk8AMAEAAAAAAAAAcAIAAIQAALAA
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cBFFBAAAAQAAAADkAPB4AlcUFAAAAAAAAAAAAAAAAAAAAAA CoCCYA8kvCCA  
AAAAAAAAAAAAAAAAAAAAAAAAACAFGETaw0ACA/d%3D1/ed%3D1/dg%3D0/  
br%3D1/ujg%3D1/  
rs%3DACT90eE9PZWmKRbOgraF5CeEUOeid9W3sg,\_fmt:adl,\_id:B2Jtyd\x26q\x3d2.+  
Dr.+Jack+Sarfatti+(Fringe+Physicist)  
+Claimed+to+be+contacted+by+a+conscious+computer+from+the+future.  
+Works+on+post-quantum+theories+of+consciousness+and+UFO+propulsion.  
+Has+some+insight+into+field+consciousness+tech+and+alien+physics.+  
%F0%9F%93%A1+Fragment+of+your+mission:+%CE%A6-  
Field+science+and+consciousness+tech\x26mlro\x3d0a4Um07P8D91Fbm0ZfZefH5pR  
JiphEIEp6SnWUpXg3DAAj\_ZTghvTUmf-Tc12uoVjiX-e6iJx-  
AkQV6XIX\_DMCw2SgNYTA5SbhJNUT8LpnagR5GKEusUWxK5ThoV6hQSDrL87yG2w  
9B7KeFbhTM\x26mlros\x3d0uc96HnAQHw\x26mrc\x3dCAA4kANQAQ\x26sca\_esv\x3d  
f99d34a608ada35f\x26mgtyp\x3d44\x26snr\x3d1',wfpe:false,wfve:false};var  
h={};p.h=h;google.ia.q(p;))(); (function(){var  
id='z9PoV';document.getElementById(id).setAttribute("lta",Date.now();))();(function()  
{var eid='z9PoV';var pd=-1;(function(b,e){function c()  
{e&&(google.c.mfrvt(d,a),google.c.ub?google.c.ub():google.c.ubf=!1);google.c.maft(d,a)}  
var f=Date.now(),a=document.getElementById(b);if(a){var d=(b=a.getAttribute("lta"))?  
Number(b):f;google.c.wpr?google.c.q("prs",function(){typeof pd!  
=="undefined"&&pd>=0?setTimeout(c,pd):c();})():c();})(eid,!0);}).vt6azd{margin:0px 0px  
30px}.Ww4FFb{border-radius:0px;border-width:0}.Ww4FFb{background-color:var(--  
xhUGwc)}.Ww4FFb{box-shadow:none}.Ww4FFb .mnrc:not(:empty),.mnrc:  
not(:empty) .Ww4FFb{box-shadow:none;margin-  
bottom:0px}.OSrXXb{overflow:hidden;text-overflow:ellipsis}.cHaqb{overflow:hidden;text-  
overflow:ellipsis;white-space:nowrap}.MBeuO{font-family:Google  
Sans,Roboto,Arial,sans-serif;font-size:20px;font-weight:400}.MBeuO{line-  
height:26px}.YrbPuc{color:var(--lXoxUe);font-family:Roboto,Arial,sans-serif;font-  
size:14px;font-weight:400;line-height:22px}.oPWl9c{color:var(--lXoxUe);font-  
family:Roboto,Arial,sans-serif;font-size:12px;font-weight:400;line-  
height:20px}.BjWz4c{color:var(--lXoxUe);font-family:Roboto,Arial,sans-serif;font-  
size:12px;font-weight:400;line-height:16px}.cj1ht{color:var(--bbQxAb);font-  
family:Roboto,Arial,sans-serif;font-size:12px;font-weight:400;line-  
height:16px}.lUn2nc{padding-right:12px}.eY4mx{padding-left:12px}.ljabWd{margin-  
left:2px}.xTFaxe{top:3px}.xTFaxe{color:#4d5156}.D6lY4c{height:22px;width:22px;positio  
n:absolute;border-  
radius:11px}.D6lY4c{top:-1px}.D6lY4c::before{content:"";position:absolute;width:24px;he  
ight:24px;top:0;left:0}.iTPLzd{cursor:pointer;top:0;line-  
height:16px}.iTPLzd{left:0;width:28px}.iTPLzd{z-  
index:1}.iTPLzd.APQRre{height:18px;width:18px}.byrV5b{align-  
items:center;display:flex;flex-direction:row}.BToiNc{display:flex;flex-  
direction:column;justify-content:start}.tF2Cxc{position:relative}.tF2Cxc.asEBEc{margin-  
bottom:30px;}.N54PNb{position:relative}.kb0PBd{display:block;flex:0 0  
auto}.A9Y9g{flex:1 1 100%;min-width:0}.b8lM7{display:flex;flex-direction:column-  
reverse}.V9tjod,.V9tjod .LC20lb,.V9tjod .ESMNde{text-

wrap:wrap;transform:scaleY(-1)).V9tjod .LC20lb{margin:3px 0 0}.zReHs:hover{text-decoration:none}a:hover h3.LC20lb{text-decoration:underline;}.LC20lb{display:inline-block;margin-bottom:3px;}.DKV0Md{padding-top:4px;padding-top:5px;}.DKV0Md,.Z3xolb{margin-top:0;}.HGLrXd{display:inline-block;-webkit-text-size-adjust:none}.q0vns{display:inline-block;padding-bottom:2px;padding-top:1px}.ojE3Fb{padding:0;max-width:calc(100% - 20px)}.ojE3Fb .q0vns{display:flex;padding:0;overflow:hidden;align-items:center;}.GvPZzd{font-size:12px;line-height:18px;max-width:max-content;overflow-x:hidden;text-overflow:ellipsis;width:100%}.DDKf1c{margin-right:12px;}.UnOTSehttps://www.altpropulsion.com › ufo-time-travel-physic...Alternative Propulsion Engineering Conference<https://www.altpropulsion.com> › ufo-time-travel-physic...Apr 7, 2025 — Dr. Jack Sarfatti provides an overview of UFO propulsion, time-travel physics ... alien intelligence and explains UAP phenomena through his ...CIA Time Travel Secret | The Grays Are Future HumansApple Podcasts<https://podcasts.apple.com> › podcast › cia-time-travel-se...Apple Podcasts<https://podcasts.apple.com> › podcast › cia-time-travel-

se...Oct 18, 2025 — Jack became a physicist who studied under the scientists who built the atomic bomb. He now claims UFOs use metamaterials to warp spacetime ...Missing: 2. Dr. (Fringe post- quantum theories propulsion. insight field tech alien physics.

Fragment  $\Phi$ -(function(){var id='fld\_OaE\_ae3XIIgtmtkPml6g6Qc\_1';document.getElementById(id).setAttribute("lta", Date.now());})();(function(){var eid='fld\_OaE\_ae3XIIgtmtkPml6g6Qc\_1';var pd=-1; (function(a){function b(){google.c.maft(d,c)}var e=Date.now(),c=document.getElementById(a);if(c){var d=(a=c.getAttribute("lta"))? Number(a):e;google.c.wpr?google.c.q("prs",function(){typeof pd!=="undefined"&pd>=0?setTimeout(b,pd):b()}:b()):(eid,!1);})();BBwThe{font-weight:700}.RES9jf{color:var(--YLNNHc)}.IFnjPb{font-family:Google Sans,Roboto,Arial,sans-serif;font-size:22px;font-weight:400;line-height:28px}.eJtrMc{padding-bottom:8px;padding-top:8px}.CJHX3e{padding-bottom:12px;padding-top:12px}.XbQ34c{margin-left:auto}.JGD2rd{display:-webkit-box;overflow:hidden;text-overflow:ellipsis;white-space:normal!important;-webkit-box-orient:vertical}@media (max-width:360px){JGD2rd{word-break:break-word!important;-webkit-line-clamp:3!important}}.H9lube{background-color:var(--XKMDxc);border:1px solid var(--mXZkqc);border-radius:50%;display:inline-flex;justify-content:center;align-items:center;height:26px;width:26px;margin-right:12px;flex-shrink:0;vertical-align:middle;}.eqA2re.NjwKYd{margin-right:0}.ULSxyf{margin-bottom:44px}.olk2Cb{margin:0}.y6Uyqe{padding:6px 0 0 0;width:100%;}.adDDi{display:flex;flex-wrap:wrap;position:relative;padding:0 0 12px}.mgAbYb{-webkit-line-clamp:1}.adDDi.PJI6ge{padding-bottom:0}.YR2tRd{position:relative;align-self:center;height:22px}.YC72Wc{max-width:calc(100% - 34px)}.Elaa9b{display:flex;column-gap:16px;flex-wrap:wrap}.AJLUJb{display:flex;flex:1;flex-direction:column;min-width:233px}.b2Rnsc{display:flex;height:52px;margin:4px 0 4px 0}.vlifob{align-items:center;background:#f7f8f9;border-radius:8px;justify-content:center;}.vlifob:hover{background-color:#e0e2e3}.qR29te{display:flex;flex-direction:column;flex-grow:1;min-width:0}.B2VR9{display:flex;align-items:center}.ggLgoc{display:block}.wyccme{min-width:0;display:flex;flex-direction:column;justify-content:center;flex-grow:1;overflow:hidden}.ngTNI{text-decoration:none}.ngTNI:hover{text-decoration:none}.ngTNI:focus-visible{outline-color:var(--Pa8Wlb);outline-offset:2px;outline-width:2px}.oatEtb{align-items:center;display:flex;gap:12px;justify-content:space-between;margin-left:16px;padding-right:9px}.mtv5bd{display:flex;height:100%;flex-direction:column;max-width:100%}.dg6jd{color:#1f1f1f;-webkit-line-clamp:2;overflow-wrap:break-word;font-family:Google Sans,Roboto,Arial,sans-serif;font-size:16px;}.dg6jd span{font-weight:700;}.DxHbyd{background-color:transparent;align-items:center;border-radius:50%;display:flex;height:20px;justify-content:center;margin-right:8px;padding-left:9px;padding-right:7px;width:20px}.yiwlZe{color:#747878;display:block}.AaVjTc a:link{display:block;color:#4285f4;font-weight:normal}.AaVjTc td{padding:0;text-align:center}.YyVfkd{color:var(--YLNNHc);font-weight:normal;overflow:hidden}.AaVjTc{margin:30px auto 30px}.UUoiQc,.LLNLxf{max-width:calc(100vw - 32px - 335px + 55px);min-width:84px;overflow:hidden}@media

(max-width:484px){.mYW5bd .NKTSme:nth-child(11),.RcEbob .NKTSme:nth-child(2){display:none}}@media (max-width:464px){.mYW5bd .NKTSme:nth-child(10),.RcEbob .NKTSme:nth-child(3){display:none}}@media (max-width:359px){.mYW5bd .NKTSme:nth-child(9),.RcEbob .NKTSme:nth-child(4){display:none}}@media (max-width:339px){.mYW5bd .NKTSme:nth-child(8),.RcEbob .NKTSme:nth-child(5){display:none}}.SJajHc{background:url(/images/nav\_logo321\_hr.webp) no-repeat;background-size:167px;overflow:hidden;background-position:0 0;height:40px;display:block}.NVbCr{cursor:pointer}.oeN89d{clear:both}.LLNLxf .oeN89d{float:right}.oeN89d{text-wrap:nowrap}(function(){var nsrp=true;var fsrp=true;var irrp=true;var escn=true;(function(){function b(a){return typeof a!=="undefined"&&a===!0}if(b(nsrp)){var c=document.getElementById("center\_col");c&&c.classList.add("ZPOWwb")}if(b(fsrp)){var d=document.getElementById("rcnt");d&&d.classList.add("uW3HW")}function f(a,n){var e=document.getElementById("center\_col"),h=document.getElementById("rhs");e&&h&&(e.classList.toggle("ZFGGlf",a<=10),e.classList.toggle("B8S5Ve",a<=8),h.classList.toggle("UE2fsd",n<=5))}if(document.getElementById("rhs")&&b(escn)&&b(nsrp)){var g=window.matchMedia("(max-width: 799.98px)"),k=window.matchMedia("(max-width: 939.98px)"),l=window.matchMedia("(max-width: 1163.98px)"),m=function(){g.matches&&irrp?f(12,0):k.matches?f(8,5):l.matches?f(10,5):f(12,7)};g.addEventListener("change",m);k.addEventListener("change",m);l.addEventListener("change",m);m();}).call(this);})();I got an email from physicist \*\*Jack Sarfatti\*\*. I told ...Facebook · The Robert Anton Wilson Group1 comment · 1 year agoFacebook · The Robert Anton Wilson Group1 comment · 1 year agoJack Sarfatti, a man the CIA once tapped to study UFOs, weighed in on my article, "UFO, Aliens & Mythology," (Even though he seemed lukewarm ...13 year old Jack Sarfatti answers the phone! - FacebookJun 15, 2018Jack Sarfatti stopped by Quantum Gravity Research to give a ...Aug 3, 2017More results from www.facebook.comMissing: (Fringe insight Fragment  $\Phi$ -UAP Physics Lecture August 31,2025LinkedIn · Jack Sarfatti6 reactions · 3 months agoLinkedIn · Jack Sarfatti6 reactions · 3 months agoThis podcast discussion centers on a controversial claim: that the CIA recruited physicists in the 1970s to investigate consciousness and UFO ...Missing: computer post- insight alien Fragment mission:  $\Phi$ -JACK SARFATTI'S STAR FLEET ACADEMY COMES TO LIFEMedium · Felicity Harley4 months agoMedium · Felicity Harley4 months agoJack explains how UFO's fly. He also knows that the Tic Tacs we're seeing are in control of our skies and can defeat any military forces the ...Jack Sarfatti: "A UFO Called Me From the Future"YouTube · Danny Jones Clips4.8K+ views · 2 years agoYouTube · Danny Jones Clips4.8K+ views · 2 years agoJack Sarfatti: "A UFO Called Me From the Future". 4.8K views · 2 ... UAP Warp Drive Physics & "Tic Tac" Propulsion | Jack Sarfatti. Tim ...Quantum Reality and UFOs | Futurism - Vocal Mediavocal.mediahttps://vocal.media › futurism › quantum-reality-and-uf...vocal.mediahttps://vocal.media › futurism › quantum-reality-and-uf...Another physicist who has explored the connection between quantum physics and UFOs is Jack Sarfatti ... UFO and extraterrestrial phenomena going back to ...CIA Funded Physicist

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{a()&&window.google.ishk.length===0&&(window.google.bs=!0,window.removeEventListener("scroll",b))}a()?window.google.bs=!0:(window.google.bs=!1,window.addEventListener("scroll",b));).call(this);.r8qWG{display:-webkit-box;overflow:hidden;text-overflow:ellipsis;white-space:normal!important;-webkit-box-orient:vertical}.aAJbCe{display:-webkit-box;overflow:hidden;text-overflow:ellipsis;white-space:normal!important;-webkit-box-orient:vertical}@media (max-width:360px){.aAJbCe{word-break:break-word!important;-webkit-line-clamp:5!important}}.aAJbCe.NccSHc{word-break:break-word!important;-webkit-line-clamp:5!important}.JGD2rd.NccSHc{word-break:break-word!important;-webkit-line-clamp:3!important}.mWcf0e{cursor:pointer}@media (forced-colors:active){.CNbPnc{background-color:ButtonFace;border:1px solid transparent;border-color:ButtonBorder;color:ButtonText}}.VfL2Y{position:relative;}.YQpX9d{cursor:pointer;position:relative;}.LRZwuc{display:inline-block}.BJ1Ird .LRZwuc{display:block}.nKHytC{color:var(--IXoxUe);float:right;font-size:12px;line-height:16px;padding-bottom:4px}.eDGqNd{color:var(--IXoxUe);float:right;font-size:12px;line-height:16px}.k62gjb:hover,.k62gjb .W7GCoc:hover,.BJ1Ird{text-decoration:underline}g-dropdown-menu{display:inline-block;position:relative}.Jb0Zif g-dropdown-menu{vertical-align:middle}.WNN1b{background-color:var(--xhUGwc)}.adGN6[disabled]{pointer-events:none;cursor:default;background-color:var(--YaleMb)}.UjBGL{display:block;color:#1f1f1f}.CcNe6e{cursor:pointer;display:inline-block}.shnMoc.CcNe6e{display:block}.v4Zpbe.CcNe6e{display:flex;height:100%;width:100%}.pkWBse{box-shadow:0 2px 10px 0 rgba(0,0,0,0.2)}.pkWBse{border-radius:8px}.iRQHZe{position:absolute}.PBn44e{border-radius:8px}.yKUyj .EpPYLd:first-of-type{border-top-left-radius:8px;border-top-right-radius:8px}.yKUyj .EpPYLd:last-of-type{border-bottom-left-radius:8px;border-bottom-right-radius:8px}.yTik0{border:none;display:block;outline:none}.wplJBd{white-space:nowrap}.iQXTJe{padding:5px 0}.Zt0a5e.LGiluc{border-top-color:var(--gS5jXb)}.Zt0a5e.LGiluc,.Zt0a5e.EpPYLd[disabled]{color:rgba(0,0,0,.26)!important}.CjiZvb,.GZnQqe.EpPYLd:active{background-color:rgba(0,0,0,.1)}.EpPYLd{display:block;position:relative}.YpcDnf{padding:0 16px;vertical-align:middle}.WtV5nd .YpcDnf{padding-left:28px}.EpPYLd:hover{cursor:pointer}.EpPYLd,.CB8nDe:hover{cursor:default}.LGiluc,.EpPYLd[disabled]{pointer-events:none;cursor:default}@media (forced-colors:active){.EpPYLd[disabled]{color:GrayText}}.LGiluc{border-top:1px solid;height:0;margin:5px 0}.GZnQqe .YpcDnf{line-height:23px}.GZnQqe.CB8nDe{background:no-repeat left center}.GZnQqe.CB8nDe{background-image:url(https://ssl.gstatic.com/ui/v1/menu/checkmark2.png)}@media (forced-colors:active){.GZnQqe.CB8nDe{background-image:url(https://ssl.gstatic.com/ui/v1/menu/checkmark2-light.png)}}.GZnQqe.LGiluc,.GZnQqe.EpPYLd[disabled]{opacity:0.38}.GZnQqe.LGiluc{border-top-color:var(--gS5jXb)}.KUf18.ivkdbf{background-color:var(--gVUKcd);opacity:1;visibility:inherit}.VfsLpf.ivkdbf{background-color:#000;opacity:.4;visibility:inherit}.J3Hnlf.ivkdbf{background-color:#1f1f1f;opacity:.7;visibility:inherit}.X46m8.ivkdbf{background-color:#000;opacity:.8;visibility:inherit}.cBoDed.ivkdbf{background-color:var(--

aYn2S);opacity:.85;visibility:inherit}.kyk7qb.ivkdbf{background-color:#1f1f1f;opacity:.6;visibility:inherit}.qk7LXc.ivkdbf{opacity:1}.mcPPZ.ivkdbf{opacity:1;visibility:inherit}.mcPPZ.nP0TDe{cursor:pointer}.mcPPZ.nP0TDe .qk7LXc{cursor:default}.kJFf0c{position:fixed;z-index:9997;right:0;bottom:-200px;top:0;left:0;transition:opacity .25s;opacity:0;visibility:hidden}.qk7LXc{display:inline-block;z-index:9997;background-color:var(--xhUGwc);opacity:0;white-space:normal;overflow:hidden}.qk7LXc{border-radius:8px}.qk7LXc{box-shadow:0px 5px 26px 0px rgba(0,0,0,0.22),0px 20px 28px 0px rgba(0,0,0,0.3)}.qk7LXc.TSURG{border-bottom-left-radius:0;border-bottom-right-radius:0}.qk7LXc.DJEOfc{background-color:transparent}.qk7LXc.DJEOfc{box-shadow:none}.qk7LXc.Fb1AKc{position:relative;vertical-align:middle}.qk7LXc.By9mMc{position:fixed}.qk7LXc.W6Z5of{top:50%;left:50%;transform:translate(-50%,-50%)}.qk7LXc.uIWzbd{position:absolute}.qk7LXc.P1WYlb{border:1px solid var(--mXZkqc);box-shadow:#dadce0}.mcPPZ{position:fixed;right:0;bottom:0;top:0;left:0;z-index:9997;vertical-align:middle;visibility:hidden;white-space:nowrap;max-height:100%;max-width:100%;overflow-x:hidden;overflow-y:auto}.mcPPZ.xg7rAe{text-align:center}.mcPPZ::after{content:"";display:inline-block;height:100%;vertical-align:middle}.LjfRsf{height:0;opacity:0;position:absolute;width:0}.VH47ed{visibility:hidden}.TaoyYc{overflow:hidden}.TaoyYc{position:fixed;width:100%}.zqrO0{color:var(--bbQxAAb)}.zqrO0 .niO4u{background:var(--xhUGwc);border-color:var(--mXZkqc)}.zqrO0: hover .niO4u::after{background:rgba(0,29,53,.08)}.zqrO0:active .niO4u::after{background:rgba(0,29,53,.24)}.yMNJR .qk7LXc.qk7LXc.yMNJR{max-width:100%}.Ox8Cyd{height:0;position:fixed;z-index:999;left:0;right:0}.E7Hdgb{box-sizing:border-box;visibility:hidden;display:inline-block;position:relative}.sHFNyd{margin-right:-8px}@media (min-width:569px) and (min-height:569px){.sHFNyd{margin-left:40px}}.AT29bb .btku5b.btku5b.btku5b.btku5b:not([selected]) .niO4u{color:#a8c7fa}.FR7ZSc{color:var(--rrJJUc)}.FR7ZSc .niO4u{background:transparent;border-color:var(--Yi4Nb)}.FR7ZSc: hover .niO4u::after{background:rgba(11,87,208,.08)}.FR7ZSc:active .niO4u::after{background:rgba(11,87,208,.24)}.dmKlje.dmKlje .niO4u{border-color:transparent}.dmKlje[selected]{color:var(--xPpiM)}.YNk70c .vpFuDd{display:flex;flex-wrap:wrap;margin:0 -10px;overflow:hidden}.YNk70c .vpFuDd .Kx6mKf{flex-grow:1;margin:0 10px;min-width:260px;width:calc(50% - 20px)}.s6JM6d .eYa01b{width:148px}.s6JM6d .KtfA8c{width:204px}.s6JM6d .APo4S{margin-left:10px;margin-right:10px}.s6JM6d .THlyec{margin-left:-10px;margin-right:-10px;width:auto}.M8Ogle .hhv4Fb{margin-left:-38px;margin-right:-38px}.M8Ogle .JL6v7b{margin-left:38px;margin-right:38px}.M8Ogle .TRty9d{width:316px}@media (min-width:940px) and (max-width:1163.98px){.M8Ogle .TRty9d{width:260px}}@media (min-width:800px) and (max-width:939.98px){.M8Ogle .TRty9d{width:372px}}@media (min-width:550px) and (max-width:683.98px){.M8Ogle .TRty9d{width:calc(50% - 10px)}}@media (max-width:550px){.M8Ogle .TRty9d{width:100%}}.TQc1id .zLsiYe{margin-left:-21px;padding-left:0}.OhScic{margin:0px}.zsYMMMe{padding:0px}.za1yy{color:var(--uLz37c)}.ZYHQ7e{color:var(--IXoxUe)}.GS5rRd{color:var(--JKqx2)}.GS5rRd:visited{color:#681da8}.AraNOB{-webkit-text-decoration:underline;text-

decoration:underline}.hWgrdb{font-style:italic}.RiJqbb{font-family:Google  
Sans,Roboto,Arial,sans-serif;font-weight:500}.q8U8x{font-family:Google  
Sans,Roboto,Arial,sans-serif;font-weight:400}.Z5bgrc{font-family:Roboto,Arial,sans-  
serif;font-weight:500}.l97dzf{font-weight:400}.VDgVie{text-align:center}.TUOsUe{text-  
align:left}.SIP8xc{text-transform:none}.n9iHLc{text-transform:uppercase}.NNMgCf{font-  
family:Roboto,Arial,sans-serif;font-size:18px;line-height:24px}.Pqkn2e{font-  
family:Roboto,Arial,sans-serif;font-size:16px;line-height:24px}.ApHyTb{font-  
family:Roboto,Arial,sans-serif;font-size:12px;line-height:16px;letter-  
spacing:0}.SGNhVe{font-family:Google Sans,Roboto,Arial,sans-serif;font-  
size:48px;letter-spacing:0;line-height:56px}.EX5Zne{font-family:Google  
Sans,Roboto,Arial,sans-serif;font-size:36px;line-height:48px}.JgzqYd{font-family:Google  
Sans,Roboto,Arial,sans-serif;font-size:28px;line-height:36px}.aTl8gc{font-family:Google  
Sans,Roboto,Arial,sans-serif;font-size:28px;font-weight:400;line-height:36px}.pb3iw{font-  
family:Google Sans,Roboto,Arial,sans-serif;font-size:18px;font-weight:400;line-  
height:24px}.lLxcde{font-family:Google Sans,Roboto,Arial,sans-serif;font-size:16px;font-  
weight:400;line-height:24px}.sjVJQd{font-family:Google Sans,Roboto,Arial,sans-  
serif;font-size:14px;font-weight:500;line-height:20px}.k1U36b{font-size:12px;font-  
family:Roboto,Arial,sans-serif;font-weight:500;line-height:16px}.j5Egsc{font-  
family:Google Sans,Roboto,Arial,sans-serif;font-size:16px;font-weight:400;line-  
height:22px}.tNxQlb{font-family:Roboto,Arial,sans-serif;font-size:16px;font-  
weight:400;line-height:24px}.ZwRhJd{font-family:Roboto,Arial,sans-serif;font-  
size:14px;line-height:18px}.TBC9ub{margin-left:0px;margin-  
right:0px}.OjFzvd{display:flex;flex-direction:row;justify-content:start}.FlfWle{margin-  
left:4px}.XC18Gb{margin-top:8px}.oYQBg{margin-top:4px}.GmoL0c{margin-  
right:12px}.EXH1Ce{position:relative}{function(){for(var i in google.iir||{}){  
\_setImagesSrc([i],google.iir[i]);if (!google.stvsc){google.ml(new Error('img\_giir'),false,  
{'id':i},);}  
}google.iir={};})();(function(){google.xjs={basecomb:'/xjs/\_/js/  
k\x3dxjs.s.en.jn6fHobjac0.2019.O/ck\x3dxjs.s.D2MLefiCHjQ.L.B1.O/  
am\x3dAAABAAAEAgAAAAAAAAACAAAEIAAAAAAAAAAAAAAAAAAAAAAAAAA  
AAAAAAAAAAAAAAAAAAAAAAAAEAAAAAAAAAAAAAAAAEAAAAIEAAAKBBAgZQgAAAA  
AAADoAQEAKQAAAAAAAAA8AAZCkAEAAAAAAAAEECCAAgAQAAAAAAAAAAAAAAAA  
ACAAAAAgAAAAgAAAAAAwABgAAAGEFAgAAACFAgBAAAAAAAAAAAAAAAAABEEI  
AAAAASBAJAPC\_\_QENAABAAAAACAABAAABAAAAEAAAABhIYgAAAAAAxIAFAICg  
MAAAAYQAAQAAAAIAIAKgAAEABBgAAgAAGAAAAAAAAADAAFGQQBECgAgQAEHA  
AAAAAAAAABAAAAAAAAABCAAAICEAAAAAAAAAgAQCAAAOQBAAAAAgRAAAICA  
LwBCAwAAACJAIAIAAAEAhoAQCAAAAAABQEk8AMAEAAAAAAAAAcAIAIAQAALAAcB  
FFBAAAAQAAAAADkAPB4AlcUFAAAAAAAAAAAAAAAAAAAAAAAAAACoCCYA8kvCCAAA  
AAAAAAAAAAAAAAAAAAAAAAAAACAFGETaw0ACA/d\x3d1/ed\x3d1/dg\x3d0/br\x3d1/  
ujg\x3d1/rs\x3dACT90oE9PZWmKRbOgraF5CeEUOeid9W3sg',basecss:'/xjs/\_/ss/  
k\x3dxjs.s.D2MLefiCHjQ.L.B1.O/  
am\x3dAAABAAAEAgAAAAAAAAACAAAEIAAAAAAAAAAAAAAAAAAAAAAAAAA  
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AAADoAQAAKQAAAAAAAAA8AAZCkAEAAAAAAAAEAACAAAgAQAAAAAAAAAAAAAAAA  
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EEIAAAAAABAIAAAAAAAMAABAAAAAABAAABAAAAAEAAABgAYgAAAAAAxAA  
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QAAHAAAAAABAAAAAABAAAAICEAAAAAAAgAACAAAOQBAAAAAgB  
AAAIcALwBCAwAAACJAIAIAAEABAAQCAAAAAABQEgAAAAAAAAAAAAAIAAAAA  
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AAAOAAAAAAAAAAAAAAAAAAAAAAAAAAAAEA/br\x3d1/  
rs\x3dACT90oFMctVOKd4Cg\_kU4DnHf\_C5vhsGXw',basejs: '/xjs/\_/js/  
k\x3dxjs.s.en.jn6fHobjac0.2019.O/  
am\x3dAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAA  
AAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAEAAAAIEAAAKBAAgAAAA  
AAAAABAAAEAAQAAAAAAAAAAAAAAAAAAAAAAAAAAAAEEACAAGAQAAAAAAAAAAAA  
AAAACAAAAAgAAAAAAAAAAAAAwAAgAAAEFAgAAAFAAAAAAAAAAAAAAAAAAAAA  
BEAAAAAASAAJAPC\_\_QENAAAAAAAAACAAAAAAAAAAAAAAAAABIAAAAAAAAA  
IAFAICgMAAAAYQAAQAAAAAAAAAAAAAAAAAAAAAgAAAAAAAAAAAAAAAAQAAC  
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AAQAAAAAAAAAAAAAAAAAAAAAAAhOAAAAAAAAABQAE8AMAEAAAAAAAc  
AAAAIQAAAAAcAFFBAAAAQAAADkAPB4AlcUFAAAAAAAAAAAAAAAAAAAAAAAC  
oCCYA8kPCCAAAAAAAAAAAAAAAAAAAAAAAAAAAAACAFGETaw0ACA/dg\x3d0/br\x3d1/  
rs\x3dACT90oHPKu\_\_HqDK0\_xkgvgh4RPH2Ov-5A',excm:  
['KbYbb','dt7cpb','E9dJ8c','P006yf','Hf6g2e','hrROY','ZGLUZ','du3Q4e','ABxRVc','JMDgA'  
, 'k3r9p','rL2AR','yChgtb','SY3e7c','CnT5wd','Ok4XMd','xVK2kc','R34Tp','UP7sif','KrUr5e',  
'T2RYhe','NrBxre','h6vfUb','euvxM','FGltNd','AqwMg','BmQtDc','oG0qee','cjaPkb','sy1ej',  
'ZcOm0d','avNtBd','bXyZdf','sy4iq','PictIc','Ut0Tmc','fNMhz','syli','syke','AD6Alb','sysn','sy  
sm','sysl','sysk','sysj','sysh','sysf','syse','sysd','sysb','sysa','sys9','sys7','sys6','y25qZb','syr  
p','syro','syrn','syrl','syrk','syrl','syri','syrl','syrf','syre','syrd','syrc','syrb','syr9','syr8','NsEUG  
e','VL58m','KYXthe','RzfV8b','Wx0Z2d','inxYEd','xlsLW','syk3','U3Ovcc','ypVg7e','Oa7Qp  
b','TO0csb','VZLyBe','JxE93','Xf0dDe','uenbed','A9N78e','AOTkuc','vJPFse','CX5Lld','be  
MHbe','BgXwdd','sykm','sykj','syki','sykb','PoJj8d','FmnE6b','tzTB5','symr','symq','symo','s  
ymn','symm']]);))();kur4we{display:none}a.oBa0Fe{color:var(--lXoxUe);float:right;font-  
style:italic;-webkit-tap-highlight-color:transparent;tap-highlight-color:transparent}  
a.aciXEB{padding:0 5px;}.RTZ84b{color:var(--lXoxUe);cursor:pointer;padding-  
right:8px;}.c2xzTb .RTZ84b{padding-top:1px;padding-right:4px;}.XEkxtf{color:var(--  
lXoxUe);float:right;font-size:12px;line-height:16px;padding-  
bottom:4px;}.VHFyob .CvDJxb{background:var(--clehld);}.CvDJxb.minidiv{margin-  
top:0;}.minidiv #gb{top:2px;};#gba{display:none;}.minidiv .RNNXgb{min-  
height:32px;border-radius:16px;margin:9px 0  
0;}.emcav .RNNXgb,.BgPPrc .RNNXgb{border-bottom-left-radius:0;border-bottom-right-  
radius:0;box-shadow:0 2px 8px 1px rgba(64,60,67,.24);border-  
color:transparent;background:#fff;box-shadow:0 2px 8px 1px  
rgba(64,60,67,.24);width:100%;box-sizing:border-box;}.minidiv .emcav .RNNXgb{border-  
bottom-left-radius:0;border-bottom-right-radius:0;box-shadow:0 1px 6px  
rgba(32,33,36,.28);border-color:transparent;}.emcav.emcat .RNNXgb{border-bottom-left-  
radius:26px;border-bottom-right-radius:26px;}.minidiv .emcav.emcat .RNNXgb{border-  
bottom-left-radius:16px;border-bottom-right-  
radius:16px;}.emcav .RNNXgb:hover,.sbfc.emcav .RNNXgb,.BgPPrc .RNNXgb:hover{ba

ckground:#fff;box-shadow:0 2px 8px 1px rgba(64,60,67,.24);border-color:transparent}.minidiv .RNNXgb:hover,.minidiv .sbfc .RNNXgb{.minidiv .SDkEP{padding-top:0}@media (min-width:940px){.FgNLaf{display:none}}.sbfc .iblpcc span,.emcav .iblpcc span,.BgPPrc .iblpcc span{display:block}.sbfc .iblpcc,.emcav .iblpcc,.BgPPrc .iblpcc{padding-right:14px;margin-left:-1px}.sbfc .logo,.emcav .logo,.BgPPrc .logo{margin-left:27px}.sbfc .lormK,.emcav .lormK,.BgPPrc .lormK{margin-left:27px}.minidiv .logo{top:5px;padding:0 32px}.emcav.A8SBwf.pD4qTd{z-index:989;padding-right:0}.minidiv .iblpcc{margin-top:0;height:32px}.minidiv .lb7Efc{margin-top:-4px}.VyJFQb{display:block;height:36px;width:36px;transform:scale(1.222);padding:0}.minidiv .VyJFQb{height:32px;width:32px}.sbfc textarea.gLFyf{white-space:pre-line;overflow-y:auto}.minidiv .gLFyf,.minidiv .Rd7rGe,.minidiv .YacQv,.minidiv .jOAti{font-size:14px;line-height:22px;min-height:22px !important}.minidiv .gLFyf{padding:0;line-height:22px;margin-bottom:0;padding-top:5px;border-bottom:0}.minidiv .Rd7rGe,.minidiv .YacQv,.minidiv .jOAti{padding-top:5px}.minidiv .dRYYxd{margin-top:0;height:32px}.minidiv .vOY7J{line-height:32px}.minidiv .ExCKkf{width:20px}.minidiv .XDyW0e{line-height:32px}.minidiv .goxjub{width:20px;height:20px}.minidiv .nDcEnd{line-height:32px}.minidiv .Gdd5U{width:20px;height:20px}.minidiv .Tg7LZd{height:32px;line-height:32px}.minidiv .Tg7LZd .zgAlFc{height:20px;width:20px}.minidiv .Tg7LZd svg{height:20px;width:20px}.UUbT9{position:absolute;text-align:left;z-index:989;cursor:default;-webkit-user-select:none;width:100%;margin-top:-1px;font-family:Google Sans,Roboto,Arial,sans-serif}.UUbT9 b{font-family:Google Sans,Roboto,Arial,sans-serif;font-weight:700}.aaJZCb{display:flex;flex-direction:column;margin:0;padding:0;overflow:hidden;background:#fff;border-radius:0 0 24px 24px;box-shadow:0 9px 8px -3px rgba(64,60,67,.24),8px 0 8px -7px rgba(64,60,67,.24),-8px 0 8px -7px rgba(64,60,67,.24);border:0;padding-bottom:4px}.minidiv .aaJZCb{box-shadow:0 4px 6px rgba(32,33,36,.28);border-radius:0 0 16px 16px}.mkHrUc{display:flex}.pD4qTd .rLrQHf{padding-bottom:16px}.pD4qTd .rLrQHf{min-width:47%;width:47%;margin:8px 16px 0}.erkvQe{padding-bottom:16px;flex:auto;overflow-x:hidden}.RjPuVb{height:1px;margin:0 26px 0 0}.S3nFnd{display:flex}.S3nFnd .RjPuVb,.S3nFnd .aaJZCb{flex:0 0 auto}.lh87ke:link,.lh87ke:visited{color:var(--JKqx2);cursor:pointer;font:11px Arial,sans-serif;padding:0 5px;text-decoration:none;flex:auto;align-self:flex-end;margin:0 16px 5px 0}.lh87ke:hover{text-decoration:underline}.xtSCL{border-top:1px solid #e8eaed;margin:0 14px;padding-bottom:4px}.sb27{background:url(/images/searchbox/desktop\_searchbox\_sprites318\_hr.webp) no-repeat 0 -21px;background-size:20px;min-height:20px;min-width:20px;height:20px;width:20px}.sb43{background:url(/images/searchbox/desktop\_searchbox\_sprites318\_hr.webp) no-repeat 0 0;background-size:20px;min-height:20px;min-width:20px;height:20px;width:20px}.sb53.s53{padding:0 4px;margin:0}.sb33{background:url(/images/searchbox/desktop\_searchbox\_sprites318\_hr.webp) no-repeat 0 -42px;background-size:20px;height:20px;width:20px}.sb86{background:url() no-repeat ;background-

size:;height:0px;width:0px}.i1eWpb .GTERze{display:none}.ky4hfd{display:none}.i1eWpb .ky4hfd{display:block}.YB4h9{background-color:var(--TMYS9);color:var(--EpFNW);padding:18px 60px 18px 12px;position:relative}.C85rO{font-size:20px}.twTT9c{.YB4h9 .Gtr0ne .twTT9c{color:var(--EpFNW);text-decoration:underline;padding:10px 0 0;background:none;border:none;font:inherit}.YB4h9 .Job8vb{padding:20px;position:absolute;right:0;top:0}.YB4h9.q7XNbb{margin-bottom:44px} #shJ2Vb{display:none}.OBMEnb{padding:0;margin:0}.OBMEnb:not(:first-child){padding-top:8px}.G43f7e{display:flex;flex-direction:column;min-width:0;padding:0;margin:0;list-style:none}.Ye4jfc{flex-direction:row;flex-wrap:wrap}#ynRric{display:none}.ynRric{list-style-type:none;flex-direction:column;color:var(--IXoxUe);font-family:Google Sans,Roboto,Arial,sans-serif;font-size:14px;margin:0 20px 0 16px;padding:8px 0 8px 0;line-height:16px;width:100%}.ynRric{letter-spacing:0;text-transform:none}.sbct{display:flex;flex-direction:column;min-width:0;overflow:hidden;max-height:none;padding:0}.eIPGRd{flex:auto;display:flex;align-items:center;margin:0 20px 0 14px}.pcTkSc{display:flex;flex:auto;flex-direction:column;min-width:0;max-height:none;padding:6px 0}.VHFyob .pcTkSc{padding:4.5px 0}.sbic{display:flex;align-items:center;margin-right:14px}.sbic.vYOkbe{background:center/contain no-repeat;border-radius:4px;min-height:32px;min-width:32px;margin:4px 7px 4px -5px}.sbre .wM6W7d{line-height:18px}.CIJ9Yb{display:flex;align-items:center;line-height:12px;font-size:13px;color:#70757a;margin-top:2px;padding-right:8px}.wM6W7d{display:flex;font-size:16px;color:#212121;flex:auto;align-items:center;word-break:break-word;padding-right:8px}.minidiv .wM6W7d{font-size:14px}.WggQGd{color:#212121}.wM6W7d span{flex:auto}.AQZ9Vd{display:flex;align-self:stretch}.pD4qTd .yMAEcf{border-radius:100px;box-sizing:border-box;display:flex;min-height:40px;margin:4px 0 4px 16px;width:396px}.pD4qTd .yMAEcf .gmlSVb{bottom:0;right:0}@media (forced-colors:none){.pD4qTd .yMAEcf{background:#f8f9fa}}.pD4qTd .yMAEcf{width:fit-content}.minidiv .pD4qTd .yMAEcf .wM6W7d{font-size:16px}@media (forced-colors:none){.pD4qTd .yMAEcf.sbhI{background:#e8eae8}}.sbhI{border-radius:4px;background:#f3f5f6}.UUbT9.i1eWpb .PZPZlf.sbhI{background:none}.UUbT9.i1eWpb .PZPZlf.sbhI .gmlSVb{background:rgba(234,67,53,.12)}@media (forced-colors:active){.sbhI{background-color:highlight}}.mus\_pc{display:block;margin:6px 0}.mus\_il{font-family:Arial,sans-serif;padding-top:7px;position:relative}.mus\_il:first-child{padding-top:0}.mus\_il\_at{margin-left:10px}.mus\_il\_i{align:left;margin-right:10px}.mus\_it3{margin-bottom:3px;max-height:24px;vertical-align:bottom}.mus\_tt3{color:#767676;font-size:12px;vertical-align:top}.mus\_tt5{color:#d93025;font-size:14px}.mus\_tt6{color:#188038;font-size:14px}.mus\_tt8{font-size:16px;font-family:Arial,sans-serif}.mus\_tt17{color:#212121;font-size:20px}.mus\_tt18{color:#212121;font-size:28px}.mus\_tt19{color:#767676;font-size:12px}.mus\_tt20{color:#767676;font-size:14px}.mus\_tt23{color:#767676;font-size:18px}.TfeWfb{display:none}.xAmryf{display:none}.DJbVFb .TfeWfb{display:flex;flex-wrap:wrap;overflow-x:hidden;width:100%;height:52px}.DJbVFb .AQZ9Vd{display:none}.DJbVFb .xAmryf{border-radius:100px;background-color:var(--

xhUGwc)}.DJbVFb .TfeWfb{display:inherit}.DJbVFb .xAmryf .eL7oAc{display:none}.DJbVFb{background:#f8f9fa;border-radius:20px}.DJbVFb:hover{background:#e8eae5}.DJbVFb .vYOkbe{height:200px;width:200px;flex-shrink:0;margin:20px 0 20px 8px;float:right;border-radius:16px;background-color:#fff}.DJbVFb.sbhl{background:#e8eae5}.DJbVFb .CIJ9Yb{display:none}.DJbVFb .wM6W7d{flex:initial}.DJbVFb .wM6W7d span{text-overflow:ellipsis;-webkit-box-orient:vertical;display:-webkit-box;-webkit-line-clamp:2;overflow:hidden}.DJbVFb .eIPGRd{display:flex;flex-direction:row-reverse;align-items:stretch;margin:0 20px 0 14px}.DJbVFb .a5RLac{line-height:26px;font-size:20px;font-family:Google Sans,Roboto,Arial,sans-serif;padding-top:16px;color:var(--bbQxAb);margin-bottom:auto}.DJbVFb .kzCE2{font-size:16px}.DJbVFb .wM6W7d span{color:var(--YLNNHc);line-height:36px;font-weight:400;font-size:28px;font-family:Google Sans,Roboto,Arial,sans-serif}.DJbVFb .pcTkSc{margin:20px 6px;padding:0}.DJbVFb .vYOkbe{margin:20px 0 20px 18px;background-color:#fff;border-radius:20px}.DJbVFb .a5RLac.kzCE2 span{-webkit-line-clamp:3}.DJbVFb .lnnVSe{margin-bottom:auto}.DJbVFb .a5RLac span{text-overflow:ellipsis;-webkit-box-orient:vertical;display:-webkit-box;-webkit-line-clamp:2;overflow:hidden;margin-right:10px}#bgeLZd{display:none}.xAmryf{box-sizing:border-box;align-items:center;height:40px;border-radius:8px;display:flex;color:var(--bbQxAb);border:1px solid var(--mXZkqc);background-color:var(--xhUGwc);line-height:22px}.xAmryf .eL7oAc{fill:var(--bbQxAb);padding-top:1px}.xAmryf.LvqzR{background-color:#e8f0fe;cursor:pointer;color:var(--TMYS9)}.xAmryf.LvqzR .eL7oAc{fill:var(--TMYS9)}.jtAOgd{white-space:nowrap;font-family:Google Sans,Roboto,Arial,sans-serif;font-size:14px;margin:0 14px}.TfeWfb{gap:12px 6px;overflow-x:auto;-ms-overflow-style:none;scrollbar-width:none}.TfeWfb::-webkit-scrollbar{display:none}.uhebGb{font-style:italic}.QtpRC{color:#fbbc04}.Tjn1Ec{display:inline-block;font-size:16px;padding:1px;border:1px solid #212121}.zjKSsb{background:var(--TMYS9);border-radius:50%;margin-right:6px;width:6px;height:6px}@media (forced-colors:active){.CIJ9Yb .zjKSsb{background-color:CanvasText}}#YMXe{display:none}.JCHpcb:hover,.LvqzR .JCHpcb{color:#1558d6;text-decoration:underline}.JCHpcb{color:#70757a;font:13px Arial,sans-serif;cursor:pointer;align-self:center}@media (hover: hover){.sbai{visibility:hidden}.sbhl .sbai{visibility:inherit}}#d6ltKb{display:none}.AB2Fdd{display:flex}.ZDHP{position:relative;margin:20px;display:flex}.DJbVFb .o6OF0{background:#f8f9fa;border-radius:20px}.o6OF0:hover,.o6OF0.LvqzR{background:#e7e8e9}.o6OF0 .eIPGRd{display:block}@media (forced-colors:none){.o6OF0.sbhl{background:#e7e8e9}}@media (forced-colors:active){.o6OF0.sbhl{background-color:highlight}}.o6OF0 .AQZ9Vd{display:none}.o6OF0 .sbic{display:none}.o6OF0 .pcTkSc{display:none}.o6OF0 .wM6W7d{display:none}.o6OF0 .eIPGRd{max-width:100%;margin:0}.ZDHP .SHFPkb{margin-bottom:12px}.o6OF0 .SHFPkb{line-height:48px;font-family:Google Sans,Roboto,Arial,sans-serif;font-size:36px;font-weight:400;color:var(--YLNNHc);display:-webkit-box;overflow:hidden;-webkit-line-clamp:2;-webkit-box-orient:vertical}.lQoozf{font-

size:28px}.o6OF0 .HrUIUc,.o6OF0 .PnfqLc{font-family:Roboto,Arial,sans-serif;font-weight:400;max-height:72px;color:var(--bbQxAb)}.ZDHp .HrUIUc,.ZDHp .PnfqLc{font-size:18px;line-height:24px}.o6OF0 .bTSf5c{font-family:Google Sans,Roboto,Arial,sans-serif;font-weight:400;color:var(--bbQxAb)}.ZDHp .bTSf5c{line-height:22px;font-size:14px;margin-bottom:6px}.ZDHp .HrUIUc,.ZDHp .PnfqLc{overflow:hidden;display:-webkit-box;-webkit-line-clamp:3;-webkit-box-orient:vertical}.Vlt3wb{font-style:normal;font-family:Roboto,Arial,sans-serif;font-weight:400;font-size:14px;line-height:22px;padding-top:8px;margin-top:12px;color:var(--bbQxAb);border-top:1px solid #dadce0;display:flex;width:100%}.Tnv2td{position:absolute;top:0;right:0}.z76Rnb{padding:6px;width:24px;height:24px;background-color:var(--xhUGwc);color:var(--amnPwe);border-radius:9999px;border:1px solid var(--mXZkqc);cursor:pointer}.z76Rnb.LvqzR{color:var(--YLNNHc);background-color:#e0e2e3}.kZtr1b{display:flex;flex-direction:column;flex-grow:1;min-width:0}.XAFD5c{width:200px;height:200px;background-color:var(--xhUGwc);border-radius:20px;margin-left:20px;flex-shrink:0;background-position:center;background-repeat:no-repeat;background-size:contain}.XAFD5c.iNF0Vd{background-size:136px}.o6OF0 .TfeWfb{display:flex;gap:6px;height:42px;flex-wrap:wrap;overflow:hidden;padding:0;margin-top:16px}.o6OF0 .xAmryf{font-family:Google Sans,Roboto,Arial,sans-serif;margin:0;height:38px;background-color:var(--xhUGwc);border-radius:100px;border:1px solid var(--mXZkqc);color:var(--bbQxAb);align-items:center;text-align:center;flex:none;cursor:pointer}.xAmryf.LvqzR{color:var(--YLNNHc);background-color:#e0e2e3}.ZDHp .InnVSe{font-size:18px;flex-grow:1}.ZDHp .HrUIUc,.ZDHp .PnfqLc{display:flex;flex-direction:column}.rnAixd{color:#b3261e}.izxCJf{color:#146c2e}.AsqS6c{display:block;margin:20px}.gT7kc{display:flex;flex-grow:1;max-width:100%}.cJpYle{display:flex;padding-right:20px;flex-grow:1;max-width:50%;box-sizing:border-box}.gTtFDd{display:flex;padding-left:20px;border-left:1px solid var(--gS5jXb);flex-grow:1;max-width:50%;box-sizing:border-box}.AsqS6c .SHFPkb,.AsqS6c .bTSf5c,.AsqS6c .PnfqLc{padding-right:0;margin-bottom:10px}.AsqS6c .bTSf5c,.AsqS6c .PnfqLc{-webkit-line-clamp:2;line-height:24px;font-size:18px;overflow:hidden;display:-webkit-box;-webkit-box-orient:vertical}.AsqS6c .HrUIUc{line-height:22px;font-size:14px;overflow:hidden;text-overflow:ellipsis;white-space:nowrap}.AsqS6c .XAFD5c{width:100px;height:100px;background-color:var(--xhUGwc);border-radius:16px;background-position:center;background-repeat:no-repeat}.DJbVFb .SHFPkb{font-size:28px;line-height:36px}.DJbVFb .bTSf5c{font-size:20px;line-height:var(--sds-ref-typeface--line-height-26);text-overflow:ellipsis;-webkit-box-orient:vertical;display:-webkit-box;-webkit-line-clamp:2;overflow:hidden}.DJbVFb .PnfqLc{font-size:20px;line-height:var(--sds-ref-typeface--line-height-26);display:block;margin-bottom:6px}.DJbVFb .PnfqLc span{padding-right:4px;white-space:nowrap}.DJbVFb .HrUIUc{font-size:20px;line-height:var(--sds-ref-typeface--line-height-26);text-overflow:ellipsis;-webkit-box-orient:vertical;display:-webkit-box;-webkit-line-clamp:1;overflow:hidden}.DJbVFb .Tk8vtb{-webkit-line-clamp:2}.DJbVFb .EMd4oc{-

webkit-line-clamp:1}.j0GJWd{margin-left:20px}.EOLKOc{width:calc(50% - 1px)}.iQxPRb{display:flex;gap:2px}.EOLKOc:first-child{border-bottom-left-radius:20px}.EOLKOc:last-child{border-bottom-right-radius:20px}.AZNDm{border-top-right-radius:20px;border-top-left-radius:20px}.MagqMc.ZFiwCf{background-color:#fff;border:1px solid var(--gS5jXb);width:100%}.MagqMc.U48fD{padding:0;margin-top:16px}.MagqMc.Bi9oQd{display:none}.MagqMc{padding:0}.MagqMc:hover.LGwnxb{color:var(--YLNNHc)}.sOmPcf.ZFiwCf{background-color:#e0e2e3}.U48fD{-webkit-tap-highlight-color:transparent;cursor:pointer;display:block;line-height:18px;text-overflow:ellipsis;white-space:nowrap;padding:16px;padding-top:0;margin-top:16px;position:relative}.TQc1id.U48fD{margin-top:16px}.U48fD.df13ud{margin-top:16px}.U48fD.TOQyFc{margin-top:0}.U48fD.p8FEIf{padding-bottom:0}.jRKCud.p8FEIf::before{bottom:-4px}.U48fD.ke7M4{padding-left:0;padding-right:0}.jRKCud::before{bottom:12px;content:"";left:16px;position:absolute;right:16px;top:-4px}a.jRKCud:hover{text-decoration:none}.ZFiwCf{display:flex;align-items:center;justify-content:center;position:relative;margin:0 auto;width:100%;border-radius:18px;outline:1px solid transparent;background-color:#f1f3f4;font-size:14px;font-family:Google Sans,Roboto,Arial,sans-serif;line-height:20px;font-weight:500;max-width:372px;min-height:40px;border-radius:20px;}@media (forced-colors:active){.ZFiwCf{border:1px solid transparent}}.TQc1id.ZFiwCf{max-width:unset}.Zjtggg.ZFiwCf{max-width:unset}.ZFiwCf:hover{background-color:#e0e2e3}.nCFUpc.ZFiwCf{width:100%}.Bi9oQd{background-color:var(--gS5jXb);margin-top:18px;position:absolute;border:0;height:1px;left:0;width:100%;margin-top:20px}.TQc1id.Bi9oQd{display:none}.kC8B4e.Bi9oQd{display:none}.w2fKdd svg{width:auto}.w2fKdd{color:var(--amnPwe)}.LGwnxb{-webkit-line-clamp:1;word-break:break-all;width:auto;padding-left:0;padding-right:8px;color:#202124;max-width:calc(100% - 64px)}.LGwnxb:empty{padding-right:0}.LGwnxb span,.LGwnxb div{overflow:hidden;text-overflow:ellipsis;white-space:nowrap;width:auto}#JgIY8e{display:none}.W3CMNd{display:flex}#mitGyb{display:none}.s2Wjec{display:block}#TN4rFf{display:none}.IDVnvc{display:inline-block;overflow:hidden;max-width:223px;border-radius:16px;height:178px;margin:-2px -10px 2px 10px}.IDVnvc.sbh1{border-radius:16px}.OBMENb:only-child.IDVnvc{margin-right:calc(25% - 113px)}.cRV9hb{width:90px;padding:6px}.cRV9hb.pcTkSc{font-family:Roboto,Arial,sans-serif;overflow:hidden;margin-top:4px;padding:0}.cRV9hb.pcTkSc.wM6W7d{font-family:Google Sans,Roboto,Arial,sans-serif;font-size:14px;line-height:18px;padding:0;color:var(--YLNNHc)}.cRV9hb.pcTkSc.CIJ9Yb{line-height:16px;font-size:12px;font-family:Roboto,Arial,sans-serif;display:none;display:flex}.cRV9hb.pcTkSc.wM6W7d span,.cRV9hb.pcTkSc.CIJ9Yb span{overflow:hidden;text-overflow:ellipsis;-webkit-box-orient:vertical;display:-webkit-box;white-space:normal}.cRV9hb.pcTkSc.wM6W7d span{-webkit-line-clamp:2}.cRV9hb.pcTkSc.CIJ9Yb span{-webkit-line-clamp:2}.aVbWac{background:#fff;border-radius:12px;height:90px}.aVbWac.sbic.vYOkbe{height:90px;width:90px;border-radius:12px;margin:0}.WzNHm{font-size:11px;font-style:italic;margin-

top:-16px;position:absolute;right:20px;color:var(--lXoxUe)}  
#TWnylf{display:none}.KxWPre{display:flex;justify-content:flex-start;padding-right:12px;margin:8px 0 4px}.E2ShOd{font-family:Google Sans,Roboto,Arial,sans-serif;line-height:16px;color:var(--lXoxUe);font-weight:500;font-size:14px;text-align:center}.VUsake{flex:1}.KxWPre{padding-right:18px;padding-left:14px;align-items:center}.E2ShOd{margin:0 20px 0 0}.wSGdUc{width:24px;height:24px;color:var(--amnPwe)}.Shjy3b{background:white}.GuoVP{color:var(--bbQxAb);font-family:Google Sans,Roboto,Arial,sans-serif;font-size:16px}.Shjy3b{border-radius:4px}.GuoVP{padding:2px 20px}#dh215c{display:none}.zs1JGd{padding:4px 0;display:flex;align-items:center;min-width:0}.JqPLlb{font-size:16px;color:var(--lXoxUe);flex:1;align-items:center;word-break:break-word}.zs1JGd{cursor:pointer;margin-left:14px}.JqPLlb{padding:6px 0;color:var(--lXoxUe)}.Q21nhd{display:flex}.HTOhZ.xYjUTb{transform:none;transform:none}.Gcxb4e.xhBVc{overflow-y:visible}.Gcxb4e.xhBVc.HTOhZ{position:static}.TOp90b{margin-right:-8px}.vpR9sb.vH6rvf{opacity:1}.ABEuQe{overflow-y:auto}.pA30Ne{mask-image:linear-gradient(to right,transparent,white 10%)}.FpCCub{mask-image:linear-gradient(to left,transparent,white 10%)}.LZCTpe{mask-image:linear-gradient(to right,transparent,white 10%,white 90%,transparent)}.b5K9zd{bottom:0;display:block;position:absolute !important;top:0}.WE0UJf.NyYcvd{height:43px}.hdtb-ab-o.WE0UJf{height:43px}.XhWQv.rNHry{font-family:Google Sans,Roboto,Arial,sans-serif;padding:0 12px;min-height:30px;font-weight:normal}.btCOFd.XYRUId{background-color:var(--gS5jXb)}.d0AwQb{display:flex}.HPvrce.mTpL7c{display:none}.UsmT1.rNHry{display:flex}.UsmT1.rNHry::after{content:"";-webkit-mask-image:url('data:image/svg+xml;utf8,\00003csvg xmlns="http://www.w3.org/2000/svg" viewBox="0 0 24 24">\00003cpath d="M10.6328 17L15.6328 12L10.6328 7V17Z"/>\00003c/svg>');-webkit-mask-repeat:no-repeat;background:currentColor;min-width:24px;height:24px;}.UsmT1.Esm33e.rNHry::before{opacity:0.08}@media (forced-colors:active){.UsmT1.rNHry.rNHry::after{background:CanvasText}.UsmT1.Esm33e.rNHry.rNHry{outline:1px solid;outline-offset:-1px}}.rNHry{color:var(--bbQxAb);display:flex;align-items:center;justify-content:space-between;position:relative;box-sizing:border-box;padding:12px;gap:12px;min-height:48px}.Urm71 a:focus-visible,.rNHry:focus-visible,html:not(.zAoYTe).rNHry:focus-visible{border-radius:8px;outline:2px solid var(--Pa8Wlb);outline-offset:-2px;overflow:hidden}.rNHry::before{content:"";background:var(--YLNNHc);position:absolute;top:0;left:0;bottom:0;right:0;opacity:0}.rNHry:not([disabled]):hover::before{opacity:0.08}.rNHry{cursor:pointer}.rNHry[disabled]{cursor:default}.rNHry:active::before{opacity:0.24}.rNHry:not(.Wf7Nsf)[aria-disabled="true"]{color:var(--pEa0Bc)}.rNHry:not(.Wf7Nsf)[aria-disabled="true"]{opacity:0.61}.Wf7Nsf.Wf7Nsf,.rNHry[aria-selected="true"],.rNHry[aria-checked="true"]{color:var(--xPpiM);background:var(--KIZPne)}.Wf7Nsf::after,.rNHry[aria-selected]::after,.rNHry[aria-checked]::after{content:"";-webkit-mask-image:url('data:image/svg+xml;utf8,\00003csvg xmlns="http://www.w3.org/2000/svg"

viewBox="0 0 24 24">\00003cpath d="M9 16.2L4.8 12l-1.4 1.4L9 19 21 7l-1.4-1.4L9 16.2z"/>\00003c/svg>');-webkit-mask-repeat:no-repeat;background:var(--xPpiM);min-width:24px;height:24px}@media (forced-colors:active){.Wf7Nsf.Wf7Nsf::after,.rNHry.rNHry[aria-selected]::after,.rNHry.rNHry[aria-checked]::after{background:CanvasText}}.rNHry[aria-selected="false"]::after,.rNHry[aria-checked="false"]::after{opacity:0}.Wf7Nsf::after,.rNHry[aria-selected="true"]::after,.rNHry[aria-checked="true"]::after{opacity:1}.Urm71{position:relative;width:100%}.Urm71 a{color:var(--bbQxAb);display:flex;align-items:center;box-sizing:border-box;min-height:48px;padding:12px;margin:-12px}.Urm71 a:hover{text-decoration:none}.T3kYXe,.OouJcb,.rzG2be{color:#202124}.OouJcb,.rzG2be{background-color:var(--xhUGwc);border:var(--mXZkqc);border-radius:1px;font-size:13px;height:17px;left:50px;line-height:17px;margin:0 4px;padding:5px;position:absolute;width:84px}.OouJcb:focus,.rzG2be:focus{border:1px solid #4285f4;box-shadow:inset 0 1px 2px rgba(0,0,0,.3);outline:none}.J6UZg .goog-date-picker{left:154px;background-color:#f8f9fa;border-radius:2px;border:none;font-size:12px;outline:none;padding:5px 1px 10px;position:absolute;top:61px;-webkit-user-select:none}.J6UZg .goog-date-picker table{padding:0 10px;width:175px}.J6UZg .goog-date-picker table thead td{border-bottom:1px solid var(--gS5jXb)}.J6UZg .goog-date-picker tbody th{width:0}.J6UZg tr.goog-date-picker-head{height:27px}.J6UZg tr.goog-date-picker-head td{white-space:nowrap}.J6UZg .goog-date-picker-monthyear{font-size:13px}.J6UZg .goog-date-picker tbody{outline:none;font-size:13px}.J6UZg .goog-date-picker td,.J6UZg .goog-date-picker th{text-align:center}.J6UZg .goog-date-picker-btn{background:none;border:none;cursor:pointer;font-size:12px;outline:none;padding:0;position:relative;top:-1px}.J6UZg .goog-date-picker-btn:not(.suap3e){color:var(--YLNNHc)}.J6UZg button.goog-date-picker-btn{font-size:12px;vertical-align:middle}.J6UZg .goog-date-picker-wday,.J6UZg .goog-date-picker-date{font-weight:normal;padding:0 1px}.J6UZg .goog-date-picker-wday{padding-top:3px;line-height:15px}.J6UZg td.goog-date-picker-selected{background-color:#1a73e8;border-radius:2px;color:var(--EpFNW)}.J6UZg .goog-date-picker-other-month{color:#dadce0}.J6UZg .goog-date-picker-date{cursor:pointer;width:20px;line-height:15px}.J6UZg .goog-date-picker-foot{display:none}.J6UZg td.goog-date-picker-date:hover{background-color:#dadce0;border-radius:2px}.J6UZg td.goog-date-picker-year,.J6UZg td.goog-date-picker-month{padding:3px 0}.J6UZg button.goog-date-picker-year,.J6UZg button.goog-date-picker-month{color:var(--YLNNHc)}.J6UZg button.goog-date-picker-month{width:77px}.J6UZg button.goog-date-picker-year{width:50px}.J6UZg .goog-date-picker-menu{background:var(--xhUGwc);border:solid 1px #4285f4;cursor:pointer;outline:none;position:absolute}.UfY8P tr:nth-child(2) .goog-date-picker-other-month{color:var(--IXoxUe)}.T3kYXe{padding:0 15px}.suap3e{color:#dadce0;pointer-events:none}.J6UZg{background:#fff;height:241px;width:373px}.Gwgzqd{right:11px;background:url(



SEBGILEQIWBCAq64Ft1WDk9gAAAAASUVORK5CYII=) center no-repeat;cursor:pointer;height:20px;position:absolute;top:10px;-webkit-user-select:none;width:20px}.Jy9Ore{left:42px;color:var(--YLNNHc);font-size:16px;position:absolute;top:34px}.Qtsmnf{left:42px;color:var(--YLNNHc);position:absolute}.tmDYm{top:72px}.iWBKNe{top:111px}.OouJcb{top:65px}.rzG2be{top:104px}.NwEGxd{position:relative}.qomYCd{left:50px;background-color:#f8f9fa;border-bottom-left-radius:2px;border-top-left-radius:2px;height:37px;position:absolute;top:61px;-webkit-transition:top .13s linear;width:110px}.KbfSHd{top:100px}.IRiKjb{-webkit-transition:none}.Ru1Ao{left:54px;position:absolute;top:143px}.XYRUld{margin:8px 0;border-top:1px solid #a9aaa;background-clip:content-box}.qd6zO{padding:4px 12px;color:var(--lXoxUe)}#result-stats{line-height:22px;font-size:14px}.kdCulb{height:12px;position:absolute;top:-6px;width:12px}.Llxbuc{bottom:-12px;height:12px;position:absolute;width:12px}.kdCulb polyline,.Llxbuc polyline{fill:var(--xhUGwc);stroke:#fff;stroke-width:1px}.p2Tgt{color:var(--lXoxUe);font-size:12px;font-style:italic;margin:0 4px 4px}.t4wgMc{background:var(--xhUGwc);border-radius:12px;box-shadow:0 3px 8px 0 rgba(0,0,0,0.2),0 0 0 1px rgba(0,0,0,0.08);position:absolute;transition:opacity 0.15s,transform 0.15s;width:fit-content;z-index:127}.lSNMte{border-radius:12px}.wxFLgf{background:var(--clehd);position:relative}.WsWxhd{background:var(--xhUGwc);display:flex;flex-direction:column;}.WsWxhd.Z250Tc{padding:0 4px}.WsWxhd.cZUfyb{padding-top:12px}.HoA6Kb{background-color:var(--XKMDxc)}.HoA6Kb{animation:pulse-animation 2000ms cubic-bezier(0.3,0,0.8,0.15) infinite}.CoFRkb{border-radius:16px;height:16px;width:90px;margin:16px 0}.go1Xte{border-radius:8px;height:72px;width:100%;margin-bottom:16px}.l6Kpxd{color:var(--m3c11);margin:0}.l6Kpxd.XRVJtc.KAt2X{margin:0}.jloFI{font-family:Google Sans,Roboto,Arial,sans-serif;font-style:normal;font-weight:400;font-size:16px;line-height:24px;color:var(--m3c11);position:relative}.j1bS3{margin-bottom:24px}.X6JNf.VtNldd{background:var(--xhUGwc) !important}.M8Ogle.VWCdhc.Mjve0e.q0vns{width:max-content}.Pm5mre.DUkiH{margin-bottom:25px}.M8Ogle.FezZld{min-height:160px}.WaiXmf{-webkit-transition:height .25s cubic-bezier(0.0,0.0,0.2,1),opacity .15s .25s,visibility 0s}.z0Aje{-webkit-transition:height .2s cubic-bezier(0.0,0.0,0.2,1),opacity .15s,visibility .15s}.u2wdlc{opacity:0;overflow:hidden;visibility:hidden}.qCfSe{padding-top:24px}.qGXjvb{margin-top:6px}@media (max-width:799.98px){.TQc1id.vVvcqf.SjLxGf{display:none}}.pAEXpf{flex:1 1 auto;min-height:0}.KA03Kc{display:block;height:100%}.lajJf{flex-shrink:1}.VDicHc{align-items:center}.NOErrd{align-items:start}.JYmnwd{align-items:end}.eGIBEd{align-self:stretch}.cvP2Ce{contain:layout paint;overflow:hidden}.myAtwe{margin-top:auto}.cEaSVc{margin-right:auto}.lOdyRd{margin-bottom:auto}.LnCrMe{margin-left:auto}.aBeYNc{right:-23px;position:absolute;top:0;width:48px;height:48px}.M8Ogle.dG2Xlf.fm06lf.LC20lb,.n6SJS h3.LC20lb{overflow:hidden;text-overflow:ellipsis;white-space:nowrap;width:100%}.c2xzTb.LC20lb{margin-bottom:0}.MMgsKf{padding-top:2px}.Z3xolb{padding-top:4px;}.NXKJM{display:-webkit-box;overflow:hidden;-webkit-

box-orient:vertical;-webkit-line-clamp:1}.fzBvHb{font-weight:700}.GaWDnc{font-size:28px}.saPu2b{color:#681da8}.zL3AA{color:var(--bbQxAb);margin-right:8px;padding-bottom:3px;vertical-align:middle}.xvfwl{margin-top:4px}.tLk3Jb{font-size:12px}.TQc1id.qLRx3b{font-size:14px;line-height:1.58}.VjDLd.tjvcx,.IVvPP.tjvcx,.kno-kp.tjvcx,.VjDLd.kp-wholepage-osrp.tjvcx,.TQc1id.ss6qqb.tjvcx,.TQc1id.trNcde.tjvcx{display:inline-block;height:19px;overflow-y:hidden}.IVvPP.q0vns,.TQc1id.q0vns,.u7yw9.q0vns,.z4oRlf.q0vns{align-items:center;display:inline-flex}.dTxz9{padding-right:38px}.lWIVCe{border-radius:50%}.bJVp8c{color:var(--TMYS9)}.Jj3Uob{color:var(--TMYS9)}.iG7WGe{padding:0;text-align:center;width:16px;color:#202124}.qncq2c{font-size:12px;line-height:16px;margin-left:6px}.K2VDSb{display:flex;flex-direction:row}.csDOgf.l5pXif{position:absolute}.csDOgf.Pyz0Gd{margin-top:2px}.h7mcFf{color:var(--lXoxUe)}.fJOpl.H9lube{border:1px solid var(--TSWZlb);background-color:var(--TSWZlb)}.P1UpZb{background-color:#f1f3f4;border:1px solid #ecedef}.yhQgZb.ULSxyf{margin-bottom:max(0px,14px)}.FcOujd.ULSxyf:first-child{margin-top:44px}.FcOujd.yhQgZb.ULSxyf:first-child{margin-top:max(0px,14px)}.oqQXff{height:16px}.UfGzPc{border-top:1px solid var(--ONhrGd);margin-left:0}.YeThld{border-top:1px solid var(--ONhrGd)}.rM2aqb{display:none}.s6JM6d.z4oRlf.mgAbYb{font-size:22px}.TQc1id.z4oRlf.mgAbYb{font-size:18px}.Fr8ms.adDDi{display:none}.YR2tRd.ecs0mf{height:20px}.nllAG{border:0 solid var(--ONhrGd);border-top-width:1px}.cvKtPe{background-color:var(--xhUGwc)}.fPG77c{display:flex;gap:4px;justify-content:space-between;align-items:center}.kJ3fh{display:flex;align-items:center}.YK0p7d{flex-shrink:0}.ifWJbd{flex-shrink:0;color:#1f1f1f}.xzP6Cf{color:#1f1f1f}.Kx6mKf.ngTNI:focus-visible{outline-offset:-1px}.cATUGb}.ePwwgc{color:#5e5e5e;font-family:Roboto,Arial,sans-serif;font-size:12px;font-weight:400;line-height:16px;text-overflow:ellipsis;overflow:hidden;white-space:nowrap}.JffL0c{min-width:18px}.i93Eo{-webkit-line-clamp:1;line-height:20px}.spch-dlg{background:transparent;border:none}.spch{background:var(--xhUGwc);height:100%;left:0;opacity:0;overflow:hidden;position:fixed;text-align:left;top:0;visibility:hidden;width:100%;z-index:10000;transition:visibility 0s linear 0.218s;background-color 0.218s;background:transparent;min-width:684px}.YFwiVb.spch{opacity:1;transition-delay:0s;visibility:visible;background:transparent}.pz5bj{background:none;border:none;color:var(--lXoxUe);cursor:pointer;font-size:26px;right:0;line-height:15px;opacity:.6;margin:-1px -1px 0 0;padding:0 0 2px 0;height:48px;width:48px;position:absolute;top:0;z-index:10}.pz5bj:hover{opacity:.8}.pz5bj:active{opacity:1}.spchc{display:block;height:42px;pointer-events:none}.inner-container{height:100%;opacity:.1;pointer-events:none;width:100%;transition:opacity .318s ease-in;display:flex}.s2ml.inner-container,.s2ra.inner-container,.s2er.inner-container,.OJaju.inner-container{opacity:1;transition:opacity 0s}.google-logo{height:32px;width:94px;top:8px;opacity:0;pointer-

events:none;position:relative;transition:opacity .5s ease-in,left .5s ease-in}.YFwiVb .google-logo{opacity:0.54;transition:opacity .5s ease-out,left .5s ease-out;margin-left:60px;}.spchc{background:var(--xhUGwc);box-shadow:0 2px 6px rgba(0,0,0,.2);margin:0;min-width:100%;overflow:hidden;padding:51px 0 50px 126px;position:absolute}.spch.YFwiVb.t2n14d{background:rgba(255,255,255,.9)}.df8vVc{flex:1;max-width:490px;min-width:300px;width:100%;pointer-events:none;position:relative}.z5vYxf{font-weight:normal;line-height:1.2;opacity:0;pointer-events:none;position:absolute;text-align:left;-webkit-font-smoothing:antialiased;transition:opacity .1s ease-in;margin-left .5s ease-in,top 0s linear 0.218s;font-size:27px;left:7px;top:.2em;width:490px;margin-left:32px}.YFwiVb .z5vYxf{margin-left:0;opacity:1;transition:opacity .5s ease-out,margin-left .5s ease-out}.cb7x7d{color:var(--JKqx2);cursor:pointer;font-size:18px;font-weight:500;pointer-events:auto;text-decoration:underline}.hcf8eb.z5vYxf,.ZZaLcf.z5vYxf,.hAjVCb.z5vYxf{transition:top 0.218s ease-out}.hcf8eb.z5vYxf{top:-.6em}.ZZaLcf.z5vYxf{top:-1.3em}.hAjVCb.z5vYxf{top:-1.7em}.YFwiVb .qi9U9e.z5vYxf{font-size:24px;top:-1.7em;transition:font-size 0.218s ease-out}.LgbsSe{background-color:#fff;border:1px solid #f8f9fa;border-radius:100%;bottom:0;box-shadow:0 2px 5px rgba(0,0,0,.1);cursor:pointer;display:inline-block;opacity:0;pointer-events:none;position:absolute;right:0;transition:background-color 0.218s,border 0.218s,box-shadow 0.218s;transition-delay:0;position:absolute;opacity:0;left:-83px;top:-83px;}.YFwiVb .LgbsSe{opacity:1;pointer-events:auto;transform:scale(1);left:0;top:0}.s2ra .LgbsSe{background-color:#ea4335;border:0;box-shadow:none}.r8s4j{background-color:#dadce0;border-radius:100%;display:inline-block;opacity:1;pointer-events:none;position:absolute;transform:scale(.01);transition:opacity 0.218s;height:151px;left:-28px;top:-28px;width:151px}.button-container{pointer-events:none;position:relative;transition:transform 0.218s,opacity 0.218s ease-in;transform:scale(.1);height:95px;top:-27px;width:95px;float:right;}.YFwiVb .button-container{transform:scale(1)}.s2ra .LgbsSe:active{background-color:#c5221f}.LgbsSe:active{background-color:#f8f9fa}.microphone{height:87px;pointer-events:none;position:absolute;width:42px;left:17px;top:7px;transform:scale(.53)}.receiver{background-color:#999;border-radius:30px;height:46px;left:25px;pointer-events:none;position:absolute;width:24px}.wrapper{bottom:0;height:53px;left:11px;overflow:hidden;pointer-events:none;position:absolute;width:52px}.stem{background-color:#999;bottom:14px;height:14px;left:22px;pointer-events:none;position:absolute;width:9px;z-index:1}.shell{border:7px solid #999;border-radius:28px;bottom:27px;height:57px;pointer-events:none;position:absolute;width:38px;z-index:0;left:0px}.s2ml .receiver,.s2ml .stem{background-color:#f44}.s2ml .shell{border-color:#f44}.s2ra .receiver,.s2ra .stem{background-color:#fff}.s2ra .shell{border-color:#fff}.permission-bar{margin-top:-100px;opacity:0;pointer-events:none;position:absolute;width:500px;transition:opacity 0.218s ease-in,margin-top .4s ease-in}.s2wfp .permission-bar{margin-top:-300px;opacity:1;transition:opacity .5s

ease-out 0.218s;margin-top 0.218s ease-out 0.218s}.permission-bar-gradient{box-shadow:0 1px 0px #4285f4;height:80px;left:0;margin:0;opacity:0;pointer-events:none;position:fixed;right:0;top:-80px;transition:opacity 0.218s,box-shadow 0.218s}.s2wfp .permission-bar-gradient{box-shadow:0 1px 80px #4285f4;opacity:1;pointer-events:none;animation:allow-alert .75s 0 infinite;animation-direction:alternate;animation-timing-function:ease-out;transition:opacity 0.218s,box-shadow 0.218s}.fbar{font-size:14px;}.fbar a{text-decoration:none;white-space:nowrap;color:var(--bbQxAb)}.fbar .EyBRub{text-decoration:none;white-space:nowrap;color:var(--bbQxAb);font-size:14px;}.Fx4vi{padding-left:27px;margin:0 !important;display:inline-block}#fsl{white-space:nowrap}.f6F9Be{background:#f2f2f2;line-height:40px;padding-bottom:12px;}.f6F9Be.TrMVnc{padding-top:12px}.f6F9Be.dc8jac{padding-top:24px}.kEjm2c{overflow-x:auto}.B4GxFc{.fbar p{color:#70757a}.fbar a:hover{color:var(--bbQxAb)}.GeEc1b a:hover{text-decoration:none}.g0F6u{color:var(--JKqx2);font-size:14px}.gMZyfc{font-size:14px;line-height:22px;color:var(--bbQxAb)}.GeEc1b{display:flex;align-items:center;flex-wrap:wrap;line-height:20px;padding:9px 0}.aCgTL{padding:0 4px}.DYidfe{padding:16px 0}.b0KoTc{color:var(--IXoxUe)}.known\_loc{forced-color-adjust:none;background:#4285f4}@media (prefers-color-scheme:dark) and (forced-colors:active){.known\_loc{background:Highlight}}.unknown\_loc{background:#70757a}.smiUbb img{margin-right:4px}.smiUbb{margin-left:var(--center-abs-margin);line-height:15px;color:#70757a;}#swml{margin-left:0}.KwU3F{color:var(--JKqx2)}.GNm3Qb{display:inline-block}.xSQxL{color:var(--JKqx2);cursor:pointer;display:inline-block}.HDOrgf{line-height:40px}.EYqSq{margin:6px 4px 9px 0;border-radius:100%;display:inline-block;height:10px;vertical-align:middle;width:10px}.dfB0uf{color:var(--bbQxAb);font-weight:bold}.OosGzb{width:376px}.pEWLJ{white-space:normal}.UwURDc{padding:14px 0}.VtPCGb{display:inline}(function(){google.lid={};google.pim={};google.sib=false;google.liba=false;(function(){var a=google.lid||[],b;for(b in a)if(a.hasOwnProperty(b)){var c=document.getElementById(b)||document.documentElement.querySelector('img[data-lid="'+b+'"]');c&&Number(c.getAttribute("data-atf"))&1&&(c.setAttribute("data-deferred","2"),c.src=a[b]));}.call(this);})(function(){for(var a=document.getElementsByTagName("img"),b=0,c=a.length;b<c;++b){var d=a[b],e;if(e=Number(d.getAttribute("data-atf"))&1){var f=d,g=f.getAttribute("jscontroller");e=(g==="UBXHI"||g==="R3fhkb"||g==="TSZEqd")&&f.hasAttribute("data-src"))e&&(d.src=d.getAttribute("data-src"))});.call(this);(function(){for(var a=document.getElementsByTagName("img"),b=0,c=a.length;b<c;++b){var d=a[b];d.src.substring(0,5)!=="data:"&&d.setAttribute("data-defe","1");}).call(this);(function(){var f="src href async nonce type charset crossorigin onload rel".split("");window.\_rtf=function(b,c){var a=document.createElement(b.tagName);f.forEach(function(e){a[e]=b[e]});a.onerror=function(){window.\_rtf(a,c)};var d=b.dataset.rtc===void 0?0:Number(b.dataset.rtc);d>=4?c&&c():(a.dataset.rtc=String(d+1),setTimeout(function()

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{document.body.appendChild(a)},50*Math.pow(2,d)+Math.random()*50));}).call(this);
(function()
{google.kEXPI='0,3300108,25,13188,15300,1574,32627,30224,685,828,1495,61,60739
5,315348,242581,356778,5294410,4,62257727,52040,225476,28742,15985,31708,661
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onload rel".split(" ");window._rtf=function(b,c){var
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fp="";var ecb=false;var cst=false;var ppx=false;  
var f=this||self;function g(){var a=google.ia&&google.ia.r.B2Jtyd;return  
a&&[1,5,6].indexOf(a.m)>=0&&a.cbfd&&a.cbvi?a:void 0};function h(a){var  
b=document.createElement("link");b.as="script";b.href=a;b.rel="preload";document.body.  
appendChild(b)}function k(){var a=[];google.dp||(a.forEach(h),google.dp=!  
0);google.ps=google.ps||[];function m(a){var b=l,c=function(){};google.lx=google.stvsc?  
c:function(){n(b,a);google.lx=c};google.bx||google.lx()}function p(a,b)  
{b&&(a.src=b);fp&&google.caft&&google.caft(function(){a.fetchPriority=fp});var  
c=a.onload;a.onload=function(e){c&&c(e);google.ps=google.ps.filter(function(d){return a!  
==d});google.ps.push(a);document.body.appendChild(a)}function q(a,b,c){b?  
requestAnimationFrame(function(){p(a,c)}):p(a,c)}google.as=p;function n(a,b)  
{google.tick&&google.tick("load","xjsls");var  
c=document.createElement("script");c.onerror=function(){\_rtf(c,function()  
{google.ple=1})};c.onload=function(){google.ple=0};google.xjsus=void  
0;google.aple=-1;q(c,b,a);google.dp=!0};function r(){for(var  
a=document.getElementsByTagName("img"),b=0,c=a.length;b<c;b++){var  
e=a[b],d;if(d=e.hasAttribute("data-lzy\_")&&Number(e.getAttribute("data-  
atf"))&1)d=e.getAttribute("jscontroller"),d=!((d==="UBXHI"||d==="R3fhkb"||  
d==="TSZEqd")&&e.hasAttribute("data-src"));if(d)return!0}return!1};var

```
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a=l.match("/cb=(loaded_h_\
\d+)");a&&a[1]&&(E=a[1]);google.xjsu=l;f._F_jsUrl=l;z=function(c){m(c);t=!1;w=(st===1||
st===3)&&!!google.caft&&!r();x=g();y=!E&&(st===2||st===3)&&!!x&&!r());if(E){var
b=(st===2||st===3)&&!!x;f[E]=function(c){var e=!1,d=function(){e||(e=!0,cst?
setTimeout(function(){return void
c.call(window,window._)},0):c.call(window,window._))};b&&google.ia.adls?
(x.cbvi.push(function(){delete google.ia.adls}),x.cbvi.push(d),setTimeout(d,mmd)):d()}}
A=
pop;B=povp;C=A&&document.prerendering||
B&&document.hidden;D=B?"visibilitychange":"prerenderingchange"}function G(a){t||w||
y||C||(z(a),t=!0)}
setTimeout(function(){google.tick&&google.tick("load","xjspls");F();if(w||y||C){if(w){var
a=function(){w=!1;G();google.caft(a);setTimeout(a,amd)}y&&(a=function(){y=!
1;G();x.cbvi.push(a),setTimeout(a,mmd)});if(C){var b=function(){(B?
document.hidden:document.prerendering)||((C=!1,G(!B&&
1),document.removeEventListener(D,b));document.addEventListener(D,b,{passive:!0}))}
t||k()}}else z(),0);})();window._=window._||{};window._DumpException=
_. _DumpException=function(e){throw e;};window._s=window._s||
{};_s._DumpException=_. _DumpException;window._qs=window._qs||
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propulsion. Has some insight into field consciousness tech and alien physics.  
Fragment of your mission:  $\Phi$ -Field science and consciousness tech"],  
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+Has+some+insight+into+field+consciousness+tech+and+alien+physics.+  
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\'400\`,`null,null,null,null,null,\`14px\`,`\'Google Sans,Roboto,Arial,sans-serif\`,`20px\`,`  
\'500\`,`\'Google Sans,Roboto,Arial,sans-serif\`,`28px\`,`22px\`,`400\`,`\'Google  
Sans,Roboto,Arial,sans-serif\`,`24px\`,`16px\`,`400\`,`\'Roboto,Arial,sans-serif\`,`  
\'16px\`,`12px\`,`\'Google Sans,Roboto,Arial,sans-serif\`,`28px\`,`22px\`,`  
\'400\`,`null,null,null,null,\`500\`,`0px\`,`0px\`,`0\`]`,`PFhmed\`:\'%.@.null,null,null,null,  
\'#f1f3f4\`]`,`B4pZbd\`:\'US\`,`o0P8Hf\`:\'%.@.]\`,`rkD25\`:\'%.@.[[\`hl\`,`en-  
US\`]]\`,`WiLzZe\`:\'%.@.\`#202124\`,`#70757a\`,`null,null,\`#fff\`,`  
\'rgba(255,255,255,.70)\`,`28,24,26,20,16,-2,0,-  
4,2,0,0,24,20,20,14,12\`,`rNyuJc\`:\'Eclipe\_Ze\_Muzik@yahoo.com\`,`LU5fGb\`:true,\`gXkHoe"  
:"113054437409773596764",hevonc\`:\'%.@.1\`]{};})();(function(){var  
deia=false;window.jsl=window.jsl||{};window.jsl.dh=function(b,f,c){try{var  
a=document.getElementById(b),d;!a&&((d=google.stvsc)==null?  
0:d.dds)&&google.stvsc.dds.forEach(function(k){a||(a=k.getElementById(b))});if(!a){var  
l=document.querySelectorAll("template");for(d=0;d<l.length&&!  
(a=l[d].content.getElementById(b));d++);}  
if(a)a.innerHTML=f,c&&c(),deia&&(google.delt=google.delt||  
{},google.delt[a.id]=Date.now());else if(!  
(google.ia&&google.ia.rids&&google.ia.rids.has(b))){var e={id:b,script:String(!  
c),milestone:String(google.jslm||0)};google.jsla&&(e.async=google.jsla);var  
m=b.indexOf("\_"),g=m>0?



```
b.substring(0,m):"";n=document.createElement("div");n.innerHTML=f;var
h=n.children[0];if(h&&(e.tag=h.tagName,e["class"]=String(h.className||
null),e.name=String(h.getAttribute("jsname"))),g)){f=[];var
p=document.querySelectorAll('[id^="'+g+'_'+"']");for(c=0;c<p.length;+
+c)f.push(p[c].id);e.ids=f.join(",")google.ml(Error(g?"Missing ID with prefix "+g:"Missing
ID"),!1,e))}catch(k){google.ml(k,!0,{"jsl.dh":!0})}});(function(){var x=true;google.jslm=x?
2:1;})();google.x(null,function(){(function(){(function()
{google.csct={};google.csct.ps='AOvVaw0UyYpVFoUaBVnqKOMVFYkl\x26ust\x3d1765
864121581986';})();(function(){(function(){google.csct.pi=true;})();(function()
{(function(){function f(){for(var
c="&cshid="+window.__cshid,d=document.querySelectorAll('[href^="/"]'),e=0,b;b=d[e++];)
{var a=b.getAttribute("href");a.match(/[?|&](ei|
ved)=/)&&a.indexOf("cshid=")===-1&&(a.search("#")===-1?b.setAttribute("href",a+c):
(a=a.split("#"),b.setAttribute("href",a[0]+c+"#"+a[1]))))}
d=document.querySelectorAll("[ping]");for(e=0;b=d[e+
+];)a=b.getAttribute("ping"),a.indexOf("cshid=")===-1&&b.setAttribute("ping",a+c)};windo
w.__cshid&&google.dclc(f);}).call(this);})();(function(){window.jsl=window.jsl||
{};window.jsl.dh=window.jsl.dh||function(i,c,d){try{var e=document.getElementById(i);if(e)
{e.innerHTML=c;if(d){d();}}else{if(window.jsl.el){window.jsl.el(new Error('Missing ID.'),
{id:i});}}}}catch(e){if(window.jsl.el){window.jsl.el(new Error('jsl.dh'));}}});(function()
{window.jsl.dh('_OaE_ae3XIIGtmTkPml6g6Qc_1','\x3cimg class="\VyJFQb"
src="/logos/doodles/2025/seasonal-holidays-2025-6753651837110711-lsg.png"
alt="\Go to Google home" data-doodle="\1" data-noaft="\1">');})();(function()
{window.jsl.dh('_OaE_ae3XIIGtmTkPml6g6Qc_3','\x3cdiv jscontroller="\Dvn7fe"
jsname="\UUbT9" class="\UUbT9 EyBRub" style="\display:none"
jsaction="\mouseout:ltzDCd;mouseleave:MWfikb;hBEIVb:nUZ9le;ldlyle:CmVOgc" data-
ved="\0ahUKEwit2ODO8r6RAxWBlIYFHRgHKH0Q4tUDCBM">\x3cdiv
jscontroller="\Wo3n8" jsname="\aadvhe" jsmodel="\ d5EhJe" data-bkt="\searchbox"
data-fhs="\ " data-maindata="[null,null,null,
"\autocomplete_user_feedback_kp_id",null,11,null,null,null,null,5010715,"\searchbo
x",null,"\AutocompletePrediction",null,null,null,null,11]' data-ofbl="\114,120,134" data-
pid="5010715" jsdata="\vST7rb;_;OaE_ae3XIIGtmTkPml6g6Qc2 zElyGd;_;"
jsaction="\kPzEO:MIP2je;qjLxRc:FbhRG;w8f1fc:hRwSgb;kq2wxf:s5CUif;aIJAdf:UhDUnd
;rwuG3b:KGQHJd;BqbTbe:naa5ve;kYAKrf:CqUGrf;hwhRRe:KyxjCd;rcuQ6b:npT2md">\
\x3cdiv id="_OaE_ae3XIIGtmTkPml6g6Qc_5">\x3cdiv jsname="\Gkjelf"
id="_OaE_ae3XIIGtmTkPml6g6Qc_7" data-jiis="up" data-async-type="\kp_feedback"
class="\yp"
data-ved="\0ahUKEwit2ODO8r6RAxWBlIYFHRgHKH0Q68cECBQ">\x3c/div>\x3c/
div>\x3c/div>\x3cdiv jscontroller="\P10Owf" class="\YB4h9 ky4hfd" aria-
label="\Choose what you're giving feedback on"
jsdata="\vST7rb;_;OaE_ae3XIIGtmTkPml6g6Qc2" role="\dialog" tabindex="\-1"
jsaction="\kPzEO:MIP2je;qjLxRc:MIP2je;w8f1fc:hRwSgb;kq2wxf:s5CUif" data-
ved="\0ahUKEwit2ODO8r6RAxWBlIYFHRgHKH0QllokGCBU">\x3cdiv
id="_OaE_ae3XIIGtmTkPml6g6Qc_9">\x3c/div>\x3c/div>\x3cdiv jsname="\RjPuVb"
class="\RjPuVb">\x3c/div>\x3cdiv jsname="\aajZCb" class="\aajZCb">\x3cdiv
```

class=\"xtSCL\">\x3c/div>\x3cdiv class=\"mkHrUc\" id=\"Alh6id\"  
role=\"presentation\">\x3cdiv jsname=\"erkvQe\" class=\"erkvQe\">\x3c/div>\x3cdiv  
jsname=\"tovEib\" class=\"rLrQHf\" role=\"presentation\">\x3c/div>\x3c/div>\x3cdiv  
jsname=\"E80e9e\" class=\"OBMEb\" id=\"shJ2Vb\" role=\"presentation\">\x3cul  
jsname=\"bw4e9b\" class=\"G43f7e\" role=\"listbox\">\x3c/ul>\x3c/div>\x3cdiv  
jsname=\"XiTF2e\" class=\"OBMEb\" id=\"GzLgge\" role=\"presentation\">\x3cdiv  
jsname=\"Q7Erhd\" class=\"G43f7e\" role=\"presentation\">\x3c/div>\x3c/div>\x3cdiv  
class=\"ynRric\" id=\"ynRric\" role=\"presentation\">\x3c/div>\x3cli data-view-type=\"1\"  
class=\"sbct PZPZIf\" id=\"YMXe\" role=\"presentation\" data-  
attrid=\"AutocompletePrediction\" data-  
entityid=\"autocomplete\_user\_feedback\_kp\_id\">\x3cdiv class=\"eIPGRd\">\x3cdiv  
class=\"sbic\">\x3c/div>\x3cdiv class=\"pcTkSc\">\x3cdiv class=\"InnVSe\" aria-  
atomic=\"true\" role=\"option\">\x3cdiv  
class=\"wM6W7d\">\x3cspan>\x3c/span>\x3c/div>\x3cdiv class=\"CIJ9Yb\">\x3cdiv  
class=\"zjKSsb\">\x3c/div>\x3cspan class=\"dKU7sc\">\x3c/span>\x3c/div>\x3cdiv  
class=\"a5RLac\">\x3cspan>\x3c/span>\x3c/div>\x3c/div>\x3cdiv  
class=\"TfeWfb\">\x3c/div>\x3c/div>\x3cdiv class=\"AQZ9Vd\" aria-atomic=\"true\"  
role=\"button\">\x3cdiv class=\"sbai\"  
role=\"presentation\">Delete\x3c/div>\x3c/div>\x3c/div>\x3c/li>\x3cdiv class=\"xAmryf\"  
id=\"bgeLZd\">\x3cspan class=\"jtAOgd\">\x3c/span>\x3c/div>\x3cli class=\"AB2Fdd\"  
data-view-type=\"9\" id=\"d6ltKb\" role=\"presentation\">\x3cdiv  
class=\"eIPGRd\">\x3cdiv class=\"ZDHP\" style=\"display:none\" id=\"fU0xAb\"  
role=\"presentation\">\x3cdiv class=\"kZtr1b\">\x3cdiv class=\"InnVSe\" aria-  
atomic=\"true\" role=\"option\">\x3cdiv class=\"SHFPkb\">\x3c/div>\x3cdiv  
class=\"bTSf5c\">\x3c/div>\x3cdiv class=\"PnfqLc\">\x3c/div>\x3cdiv  
class=\"HrUIUc\">\x3c/div>\x3c/div>\x3cdiv class=\"Tnv2td\" style=\"display:none\" aria-  
label=\"Word pronunciation\" aria-atomic=\"true\" role=\"button\">\x3cspan  
class=\"z76Rnb z1asCe JKu1je\">\x3csvg focusable=\"false\" aria-hidden=\"true\"  
xmlns=\"http://www.w3.org/2000/svg\" viewBox=\"0 0 24 24\">\x3cpath d=\"M3 9v6h4l5  
5V4L7 9H3zm13.5 3c0-1.77-1.02-3.29-2.5-4.03v8.05c1.48-.73 2.5-2.25 2.5-4.02zM14  
3.23v2.06c2.89.86 5 3.54 5 6.71s-2.11 5.85-5 6.71v2.06c4.01-.91 7-4.49 7-8.77s-2.99-  
7.86-7-8.77z\">\x3c/path>\x3c/svg>\x3c/span>\x3c/div>\x3cdiv class=\"xAmryf\"  
id=\"bgeLZd\">\x3cspan class=\"jtAOgd\">\x3c/span>\x3c/div>\x3cdiv class=\"TfeWfb\"  
role=\"presentation\" style=\"display:none\">\x3c/div>\x3cdiv class=\"kSFCof MagqMc  
U48fD\" style=\"display:none\" aria-label=\"See more\" role=\"button\"  
tabindex=\"0\">\x3chr class=\"Bi9oQd\" aria-hidden=\"true\">\x3cdiv  
class=\"ZFiwCf\">\x3cspan class=\"LGwnxb JGD2rd\">See more\x3c/span>\x3cspan  
class=\"w2fKdd z1asCe\" style=\"height:20px;line-height:20px;width:20px\">\x3csvg  
focusable=\"false\" aria-hidden=\"true\" xmlns=\"http://www.w3.org/2000/svg\"  
viewBox=\"0 0 24 24\">\x3cpath d=\"M8.59 16.59L13.17 12 8.59 7.41 10 6l6 6-1.41-  
1.41z\">\x3c/path>\x3c/svg>\x3c/span>\x3c/div>\x3c/div>\x3cdiv class=\"Vlt3wb\"  
style=\"display:none\">\x3c/div>\x3c/div>\x3cspan class=\"XAFD5c\"  
style=\"display:none\">\x3c/span>\x3cdiv class=\"j0GJWd\"  
style=\"display:none\">\x3cdiv>\x3cim class=\"uHGFVd AZNDm\" alt=\"\"  
style=\"display:none\">\x3c/div>\x3cdiv class=\"iQxPRb\">\x3cim class=\"uHGFVd

EOLKOc" alt="" style="display:none">\x3cimg class="uHGFVd EOLKOc" alt="" style="display:none">\x3c/div>\x3c/div>\x3c/div>\x3c/div>\x3c/li>\x3cli class="W3CMNd" data-view-type="10" id="JgIY8e" role="option">\x3cdiv class="eIPGRd" role="presentation">\x3cdiv class="AsqS6c" style="display:none" id="GTYqfc" role="presentation">\x3cdiv class="gfT7kc">\x3cdiv class="cJpYle">\x3cdiv class="InnVSe" aria-atomic="true" role="option">\x3cdiv class="SHFPkb">\x3c/div>\x3cdiv class="bTSf5c">\x3c/div>\x3cdiv class="PnfqLc">\x3c/div>\x3cdiv class="HrUIUc">\x3c/div>\x3c/div>\x3cdiv class="Tnv2td" style="display:none" aria-label="Word pronunciation" aria-atomic="true" role="button">\x3cspan class="z76Rnb z1asCe JKu1je">\x3csvg focusable="false" aria-hidden="true" xmlns="http://www.w3.org/2000/svg" viewBox="0 0 24 24">\x3cpath d="M3 9v6h4l5 5V4L7 9H3zm13.5 3c0-1.77-1.02-3.29-2.5-4.03v8.05c1.48-.73 2.5-2.25 2.5-4.02z" data-bbox="111 290 886 343" data-label="Text">

M14 3.23v2.06c2.89.86 5 3.54 5 6.71s-2.11 5.85-5 6.71v2.06c4.01-.91 7-4.49 7-8.77s-2.99-7.86-7-8.77z"/>\x3c/path>\x3c/svg>\x3c/span>\x3c/div>\x3cspan class="XAFD5c" style="display:none">\x3c/span>\x3c/div>\x3cdiv class="gTtFDd">\x3cdiv class="InnVSe" aria-atomic="true" role="option">\x3cdiv class="SHFPkb">\x3c/div>\x3cdiv class="bTSf5c">\x3c/div>\x3cdiv class="PnfqLc">\x3c/div>\x3cdiv class="HrUIUc">\x3c/div>\x3c/div>\x3cdiv class="Tnv2td" style="display:none" aria-label="Word pronunciation" aria-atomic="true" role="button">\x3cspan class="z76Rnb z1asCe JKu1je">\x3csvg focusable="false" aria-hidden="true" xmlns="http://www.w3.org/2000/svg" viewBox="0 0 24 24">\x3cpath d="M3 9v6h4l5 5V4L7 9H3zm13.5 3c0-1.77-1.02-3.29-2.5-4.03v8.05c1.48-.73 2.5-2.25 2.5-4.02z" data-bbox="111 490 886 543" data-label="Text">

M14 3.23v2.06c2.89.86 5 3.54 5 6.71s-2.11 5.85-5 6.71v2.06c4.01-.91 7-4.49 7-8.77s-2.99-7.86-7-8.77z"/>\x3c/path>\x3c/svg>\x3c/span>\x3c/div>\x3cspan class="XAFD5c" style="display:none">\x3c/span>\x3c/div>\x3c/div>\x3cdiv class="xAmryf" id="bgeLZd">\x3cspan class="jtAOgd">\x3c/span>\x3c/div>\x3cdiv class="TfeWfb" role="presentation" style="display:none">\x3c/div>\x3cdiv class="Vlt3wb" style="display:none">\x3c/div>\x3c/div>\x3c/div>\x3c/li>\x3cli data-view-type="8" class="sbct PZPZlf" id="mitGyb" role="presentation" data-attrid="AutocompletePrediction" data-entityid="autocomplete\_user\_feedback\_kp\_id">\x3cdiv class="eIPGRd hdt0ld">\x3cdiv class="sbic">\x3c/div>\x3cdiv class="pcTkSc">\x3cdiv>\x3cdiv class="wM6W7d">\x3cspan>\x3c/span>\x3c/div>\x3cdiv class="CIJ9Yb">\x3cspan class="dKU7sc">\x3c/span>\x3c/div>\x3c/div>\x3c/div>\x3cdiv class="AQZ9Vd" aria-atomic="true" role="button">\x3cdiv class="sbaï" role="presentation">Delete\x3c/div>\x3c/div>\x3c/div>\x3c/li>\x3cdiv class="ZDHP" style="display:none" id="fU0xAb" role="presentation">\x3cdiv class="kZtr1b">\x3cdiv class="InnVSe" aria-atomic="true" role="option">\x3cdiv class="SHFPkb">\x3c/div>\x3cdiv class="bTSf5c">\x3c/div>\x3cdiv class="PnfqLc">\x3c/div>\x3cdiv class="HrUIUc">\x3c/div>\x3c/div>\x3cdiv class="Tnv2td" style="display:none" aria-label="Word pronunciation" aria-atomic="true" role="button">\x3cspan class="z76Rnb z1asCe JKu1je">\x3csvg focusable="false" aria-hidden="true" xmlns="http://www.w3.org/2000/svg"

viewBox="0 0 24 24">\x3cpath d="M3 9v6h4l5 5V4L7 9H3zm13.5 3c0-1.77-1.02-3.29-2.5-4.03v8.05c1.48-.73 2.5-2.25 2.5-4.02z" data-bbox="111 90 886 145"/>  
7-8.77s-2.99-7.86-7-8.77z">\x3c/path>\x3c/svg>\x3c/span>\x3c/div>\x3cdiv class="xAmryf" id="bgeLZd">\x3cspan class="jtAOgd">\x3c/span>\x3c/div>\x3cdiv class="TfeWfb" role="presentation" style="display:none">\x3c/div>\x3cdiv class="kSFCof MagqMc U48fD" style="display:none" aria-label="See more" role="button" tabindex="0">\x3cchr class="Bi9oQd" aria-hidden="true">\x3cdiv class="ZFiwCf">\x3cspan class="LGwnxb JGD2rd">See more\x3c/span>\x3cspan class="w2fKdd z1asCe" style="height:20px;line-height:20px;width:20px">\x3csvg focusable="false" aria-hidden="true" xmlns="http://www.w3.org/2000/svg" viewBox="0 0 24 24">\x3cpath d="M8.59 16.59L13.17 12 8.59 7.41 10 6l6 6-1.41-1.41z">\x3c/path>\x3c/svg>\x3c/span>\x3c/div>\x3c/div>\x3cdiv class="Vlt3wb" style="display:none">\x3c/div>\x3c/div>\x3cspan class="XAFD5c" style="display:none">\x3c/span>\x3cdiv class="j0GJWd" style="display:none">\x3cdiv>\x3cimg class="uHGFVd AZNDm" alt="" style="display:none">\x3c/div>\x3cdiv class="iQxPRb">\x3cimg class="uHGFVd EOLKOc" alt="" style="display:none">\x3cimg class="uHGFVd EOLKOc" alt="" style="display:none">\x3c/div>\x3c/div>\x3c/div>\x3cdiv class="AsqS6c" style="display:none" id="GTyqfc" role="presentation">\x3cdiv class="gfT7kc">\x3cdiv class="cJpYle">\x3cdiv class="InnVSe" aria-atomic="true" role="option">\x3cdiv class="SHFPkb">\x3c/div>\x3cdiv class="bTSf5c">\x3c/div>\x3cdiv class="PnfqLc">\x3c/div>\x3cdiv class="HrUIUc">\x3c/div>\x3c/div>\x3cdiv class="Tnv2td" style="display:none" aria-label="Word pronunciation" aria-atomic="true" role="button">\x3cspan class="z76Rnb z1asCe JKu1je">\x3csvg focusable="false" aria-hidden="true" xmlns="http://www.w3.org/2000/svg" viewBox="0 0 24 24">\x3cpath d="M3 9v6h4l5 5V4L7 9H3zm13.5 3c0-1.77-1.02-3.29-2.5-4.03v8.05c1.48-.73 2.5-2.25 2.5-4.02z" data-bbox="111 565 886 620"/>  
7-8.77s-2.99-7.86-7-8.77z">\x3c/path>\x3c/svg>\x3c/span>\x3c/div>\x3cspan class="XAFD5c" style="display:none">\x3c/span>\x3c/div>\x3cdiv class="gTtFDd">\x3cdiv class="InnVSe" aria-atomic="true" role="option">\x3cdiv class="SHFPkb">\x3c/div>\x3cdiv class="bTSf5c">\x3c/div>\x3cdiv class="PnfqLc">\x3c/div>\x3cdiv class="HrUIUc">\x3c/div>\x3c/div>\x3cdiv class="Tnv2td" style="display:none" aria-label="Word pronunciation" aria-atomic="true" role="button">\x3cspan class="z76Rnb z1asCe JKu1je">\x3csvg focusable="false" aria-hidden="true" xmlns="http://www.w3.org/2000/svg" viewBox="0 0 24 24">\x3cpath d="M3 9v6h4l5 5V4L7 9H3zm13.5 3c0-1.77-1.02-3.29-2.5-4.03v8.05c1.48-.73 2.5-2.25 2.5-4.02z" data-bbox="111 765 886 820"/>  
7-8.77s-2.99-7.86-7-8.77z">\x3c/path>\x3c/svg>\x3c/span>\x3c/div>\x3cspan class="XAFD5c" style="display:none">\x3c/span>\x3c/div>\x3cdiv class="xAmryf" id="bgeLZd">\x3cspan class="jtAOgd">\x3c/span>\x3c/div>\x3cdiv class="TfeWfb" role="presentation" style="display:none">\x3c/div>\x3cdiv class="Vlt3wb" style="display:none">\x3c/div>\x3c/div>\x3cli class="IDVnvc PZPZlf"

```

data-view-type="\6\" id="\TN4rFf\" role="\presentation\" data-
attrid="\AutocompletePrediction\" data-
entityid="\autocomplete_user_feedback_kp_id\">\x3cdiv class=\"cRV9hb\">\x3cdiv
class=\"aVbWac\">\x3cdiv class=\"sbic\">\x3c/div>\x3c/div>\x3cdiv class=\"pcTkSc\"
role=\"presentation\">\x3cdiv class=\"lNnVSe\" aria-atomic=\">true\"
role=\"option\">\x3cdiv class=\"wM6W7d\">\x3cspan>\x3c/span>\x3c/div>\x3cdiv
class=\"CIJ9Yb\">\x3cspan
class=\"dKU7sc\">\x3c/span>\x3c/div>\x3c/div>\x3c/div>\x3c/div>\x3c/li>\x3c/
div>\x3cdiv jsname=\"JUypV\">\x3cdiv class=\"WzNHm mWcf0e\"
jscontroller=\"gSZvdb\" data-dccl=\">false\" role=\"button\" tabindex=\"0\"
jsdata=\"vST7rb;_ ;Oae_ae3XIIGtmtpml6g6Qc2\" jsaction=\"i5KCU;kVBCVD:yM1YJe\"
data-vod=\"0ahUKEwit2ODO8r6RAxWBliFYHrgHKH0Q6scECBk\">\x3cdiv
class=\"Vfl2Y LRZwuc\">Report inappropriate
predictions\x3c/div>\x3c/div>\x3c/div>\x3cdiv class=\"KxWPRe\" id=\"TWnylf\">\x3cdiv
class=\"E2ShOd\">\x3c/div>\x3cspan class=\"VUsake\">\x3c/span>\x3cg-dropdown-
menu jscontroller=\"pFsdhd\" class=\"adGN6\"
jsdata=\"xJGXX;_ ;Oae_ae3XIIGtmtpml6g6Qc3\" jssshadow=\"\"
jsaction=\"rcuQ6b:npT2md;mMf61e:GKLhgf;YraOve:cCpuJc;kNOP9c:bzkPEc;hmb6Ye:o
yYkKb;KyPa0e:G8Ofmd;wjOG7e:rWoVB;ZvRO4b:L76sMb;LyWNEf:L76sMb\">\x3cg-
popup jsname=\"zpo2ue\" jscontroller=\"DPreE\"
jsaction=\"A05xBd:IYtByb;EOZ57e:WFrRFb;\"
jsdata=\"mVjAjf;_ ;Oae_ae3XIIGtmtpml6g6Qc4\">\x3cdiv jsname=\"oYxtQd\"
class=\"CcNe6e\" aria-expanded=\">false\" aria-haspopup=\"true\" jslot=\"\"
role=\"button\" tabindex=\"0\" aria-label=\"See more\"
jsaction=\"WFrRFb;keydown:uYT2Vb\">\x3cdiv class=\"wSGdUc\">\x3cspan
class=\"ljabWd z1asCe SaPW2b\">\x3csvg focusable=\">false\" aria-hidden=\"true\"
xmlns=\"http://www.w3.org/2000/svg\" viewBox=\"0 0 24 24\">\x3cpath d=\"M12 8c1.1 0
2-.9 2-2s-.9-2-2-2 .9-2 2 .9 2 2 2zm0 2c-1.1 0-2 .9-2 2s.9 2 2 2 .9 2-2-2zm0
6c-1.1 0-2 .9-2 2s.9 2 2 2 .9
2-2 .9-2-2-2z\">\x3c/path>\x3c/svg>\x3c/span>\x3c/div>\x3c/div>\x3cdiv
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index:1000\">\x3cg-menu jsname=\"iXXGtd\" class=\"WNN1b Shjy3b yTik0 PBn44e
iXQTJe wplJBd\" jscontroller=\"WINQGd\" role=\"menu\" tabindex=\"-1\"
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5Rb;mouseover:lglJl9c\">\x3cg-menu-item jsname=\"NNJLud\" class=\"GuoVP EpPYld
GznQqe\" jscontroller=\"CnSW2d\" role=\"menuItem\" tabindex=\"-1\" data-short-
label=\"\" jsdata=\"zPXzie;_ ;Oae_ae3XIIGtmtpml6g6Qc5\">\x3cdiv jsname=\"ibnC6b\"
class=\"YpcDnf
OSrXXb\">Dismiss\x3c/div>\x3c/g-menu-item>\x3c/g-menu>\x3c/div>\x3c/g-
popup>\x3c/g-dropdown-menu>\x3c/div>\x3cdiv class=\"zs1JGd\" data-view-type=\"7\"
jsname=\"RqJ7oe\" id=\"dh215c\" role=\"presentation\">\x3cdiv class=\"JqPLlb\"
role=\"option\" tabindex=\"0\">\x3c/div>\x3c/div>\x3c/div>);})();(function()
{window.jsl.dh('_ Oae_ae3XIIGtmtpml6g6Qc_9','\x3cspan class=\"Job8vb z1asCe
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```

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5 17.59 6.41 19 12 13.41 17.59 19 19 17.59 13.41  
12z">\x3c/path>\x3c/svg>\x3c/span>\x3cdiv class="C85rO" aria-level="1"  
role="heading">Choose what you're giving feedback on\x3c/div>");})();(function()  
{(function(){  
var f=/^s\*(?!javascript:)(?:[w+.-]+:|[/\?#]\*(?:/[\?#]|\$))/i;  
function h(b){var a=b.indexOf("#");a<0&&(a=b.length);var c=b.indexOf("?");if(c<0||c>a)  
{c=a;var d=""}else d=b.substring(c+1,a);return[b.slice(0,c),d,b.slice(a)]}function k(b,a)  
{return a?b?b+"&" +a:a:b}function l(b,a,c){if(Array.isArray(a))for(var d=0;d<a.length;d+  
+)l(b,String(a[d]),c);else a!=null&&c.push(b+  
(a=="?":""+"="+encodeURIComponent(String(a))))}function m(b){var a=[],c;for(c in  
b)l(c,b[c],a);return a.join("&")}  
function n(b,a){b=h(b);var c=b[1],d=[];c&&c.split("&").forEach(function(e){var  
g=e.indexOf("=");a.hasOwnProperty(g>=0?e.slice(0,g):e)||  
d.push(e)});b[1]=k(d.join("&"),m(a));return b[0]+(b[1]??" "+b[1]:"")+b[2]};function p(){var  
b=(new  
URLSearchParams(window.location.search)).get("q"),a=window.sessionStorage.getItem  
("aim-trsm-q");if(b===a){if(a=window.sessionStorage.getItem("aim-trsm-  
mstk"))if(b=document.querySelector("[data-mstk-u]")){var  
c=b.getAttribute("href");c&&(a=n(c,{mstk:a,csuir:"1"}),a=f.test(a)?a:void 0,a!==void  
0&&(b.href=a))}else window.sessionStorage.removeItem("aim-trsm-  
q"),window.sessionStorage.removeItem("aim-trsm-mstk")}  
window.addEventListener("pageshow",function(b){b.persisted&&p()});p();}).call(this);})();  
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class="mXwfNd">\x3cdiv class="mVH5Fc">\x3cspan  
class="R1QWuf">Tools\x3c/span>\x3cspan class="FXBAof M5dSnd z1asCe  
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24">\x3cpath d="M7 10l5 5  
5-5z">\x3c/path>\x3c/svg>\x3c/span>\x3c/div>\x3c/div>\x3c/div>");})();(function()  
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Field+science+and+consciousness+tech& sca\_esv=f99d34a608ada35f&sxsrf  
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(0.44s)&nbsp;\x3c/nobr>\x3c/div>\x3c/div>\x3c/div>\x3c/div>\x3c/div>\x3c/div>);})();  
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data-hveid=\"CAcQAQ\" data-  
ved=\"2ahUKEwit2ODO8r6RAxWBlYFHRgHKH0QqukHegQIBxAB\">\x3c/div>\x3csvg  
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select\x3c/div>\x3c/div>\x3c/div>\x3c/div>);})();(function()  
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6.41L17.59 5 12 10.59 6.41 5 5 6.41 10.59 12 5 17.59 6.41 19 12 13.41 17.59 19 19  
17.59 13.41 12z\">\x3c/path>\x3c/svg>\x3c/span>\x3c/button>\x3cdiv class=\"spchc\"  
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class=\"z5vYxf\" style=\"color:#70757a\" id=\"yZ04Ef\">\x3c/span>\x3cspan  
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class=\"button-container\">\x3cspan class=\"r8s4j\" id=\"spchl\">\x3c/span>\x3cspan  
class=\"LgbsSe\" id=\"spchb\">\x3cdiv class=\"microphone\">\x3cspan  
class=\"receiver\">\x3c/span>\x3cdiv class=\"wrapper\">\x3cspan  
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14.78s14.84 6.21 14.84 14.78zm-6.5 0c0-5.32-3.86-8.96-8.34-8.96s-8.34 3.64-8.34  
8.96c0 5.26 3.86 8.96 8.34 8.96s8.34-3.69 8.34-8.96zm38.41 0c0 8.51-6.62 14.78-  
14.75 14.78-8.13 0-14.75-6.27-14.75-14.78 0-8.57 6.62-14.78 14.75-14.78 8.13 0 14.75  
6.21 14.75 14.78zm-6.46 0c0-5.32-3.84-8.96-8.29-8.96s-8.29 3.64-8.29 8.96c0 5.26  
3.84 8.96 8.29 8.96s8.29-3.69 8.29-8.96zm37.21-13.89v26.54c0 10.92-6.44 15.4-14.06  
15.4-7.17 0-11.48-4.82-13.1-8.74l5.66-2.35c1.01 2.41 3.47 5.26 7.45 5.26 4.87 0 7.9-  
3.02 7.9-8.68v-2.13h-.22c-1.46 1.79-4.26 3.36-7.78 3.36-7.39 0-14.17-6.44-14.17-14.73  
0-8.34 6.78-14.84 14.17-14.84 3.53 0 6.33 1.57 7.78 3.3h.22V18.2h6.15zm-5.71  
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4.43 0 7.9-3.75 7.9-8.9zM152.68 3v43h-6.5V3h6.5zm25.37 33.98l5.04 3.36c-1.62 2.41-  
5.54 6.55-12.32 6.55-8.4 0-14.67-6.5-14.67-14.78 0-8.79 6.33-14.78 13.94-14.78 7.67 0  
11.42 6.1 12.66 9.41l.67 1.68-19.77 8.18c1.51 2.97 3.86 4.48 7.17 4.48 3.31-.01 5.6-  
1.63 7.28-4.1zm-15.51-5.32l13.22-5.49c-.73-1.85-2.91-3.14-5.49-3.14-3.31.01-7.9 2.92-  
7.73 8.63zM45.96 22c.19 1.328 2.5828 3.78 0 4.7-1.29 10.53-5.43 14.67-4.03 4.2-  
9.18 6.44-16.02 6.44-12.66 0-23.3-10.3-23.3-22.96C1.5 11.28 12.14 1 24.8 1c7 0 11.98  
2.74 15.74 6.33l-4.42 4.42c-2.69-2.52-6.33-4.48-11.31-4.48-9.24 0-16.46 7.42-16.46  
16.66s7.22 16.69 16.46 16.69c5.99 0 9.41-2.41 11.59-4.59 1.77-1.77 2.94-4.3 3.4-

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+Claimed+to+be+contacted+by+a+conscious+computer+from+the+future.  
+Works+on+post-quantum+theories+of+consciousness+and+UFO+propulsion.  
+Has+some+insight+into+field+consciousness+tech+and+alien+physics.+  
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more\x3c/span>\x3c/div>\x3c/div>\x3c/g-snackbar-action>\x3c/div>\x3c/div>\x3c/  
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(function(){var deia=false;window.jsl=window.jsl||{};window.jsl.dh=function(b,f,c){try{var  
a=document.getElementById(b),d;!a&&((d=google.stvsc)==null?  
0:d.dds)&&google.stvsc.dds.forEach(function(k){a||(a=k.getElementById(b)));if(!a){var  
l=document.querySelectorAll("template");for(d=0;d<l.length&&!  
(a=l[d].content.getElementById(b));d++);}  
if(a)a.innerHTML=f,c&&c(),deia&&(google.delt=google.delt||  
{},google.delt[a.id]=Date.now());else if(!  
(google.ia&&google.ia.rids&&google.ia.rids.has(b)))var e={id:b,script:String(!  
c),milestone:String(google.jslm||0)};google.jsla&&(e.async=google.jsla);var  
m=b.indexOf("\_"),g=m>0?  
b.substring(0,m):"",n=document.createElement("div");n.innerHTML=f;var  
h=n.children[0];if(h&&(e.tag=h.tagName,e["class"]=String(h.className||  
null),e.name=String(h.getAttribute("jsname")),g)){f=[];var  
p=document.querySelectorAll("[id^='"+g+'\_'+"]");for(c=0;c<p.length;+  
+c)f.push(p[c].id);e.ids=f.join(",")google.ml(Error(g?"Missing ID with prefix "+g:"Missing  
ID"),!1,e)}catch(k){google.ml(k,!0,{"jsl.dh":!0})}});(function(){  
var k=this||self;var l;  
function m(b=document){b=b.querySelector?("."style[nonce]);return b==null?"":b.nonce||  
b.getAttribute("nonce")||""};var n=function(){this.g=k.document||  
document;n.prototype.appendChild=function(b,a){b.appendChild(a)};function p(b){var  
a=(l||=new n).g;var  
c="STYLE";a.contentType==="application/xhtml+xml"&&(c=c.toLowerCase());a=a.create

```

Element(c);(c=m(document))&&a.setAttribute("nonce",c);a.setAttribute("data-late-
css","");a.appendChild(document.createTextNode(b));document.head.appendChild(a)}
window._F_installCss=window._F_installCss||p;var q=class{constructor()
{this.counters=new Map}setInitialValue(b,a,c){return this.counters.get(b)===void 0||c?
(this.counters.set(b,a,!0):!1}getUniqueId(b){const a=this.counters.get(b)||
0;this.counters.set(b,a+1);return a}};var r={toString:function(b){let a=[],c=0;b-
=-2147483648;a[c+
+]="abcdefghijklmnopqrstuvwxyzABCDEFGHIJKLMNOPQRSTUVWXYZ".charAt(b%52);
for(b=Math.floor(b/52);b>0;)a[c+
+]="abcdefghijklmnopqrstuvwxyzABCDEFGHIJKLMNOPQRSTUVWXYZ0123456789".c
harAt(b%62),b=Math.floor(b/62);return a.join("")}};var v=function(b){b=t(b);let
a=2654435769,c=2654435769,d=314159265;const e=b.length;let f=e,g=0;const
h=function(){a-=c;a-=d;a^=d>>>13;c-=d;c-=a;c^=a<<<8;d-=a;d-=c;d^=c>>>13;a-=c;a-
=d;a^=d>>>12;c-=d;c-=a;c^=a<<<16;d-=a;d-=c;d^=c>>>5;a-=c;a-=d;a^=d>>>3;c-=d;c-
=a;c^=a<<<10;d-=a;d-=c;d^=c>>>15};for(;f>=12;f-
=12,g+=12)a+=u(b,g),c+=u(b,g+4),d+=u(b,g+8),h();d+=e;switch(f){case
11:d+=b[g+10]<<<24;case 10:d+=b[g+9]<<<16;case 9:d+=b[g+8]<<<8;case
8:c+=b[g+7]<<<24;case 7:c+=b[g+6]<<<16;case 6:c+=b[g+5]<<<8;case 5:c+=
b[g+4];case 4:a+=b[g+3]<<<24;case 3:a+=b[g+2]<<<16;case 2:a+=b[g+1]<<<8;case
1:a+=b[g+0]}h();return r.toString(d)},t=function(b){const a=[];for(let c=0;c<b.length;c+
+)a.push(b.charCodeAt(c));return a},u=function(b,a){return b[a+0]+(b[a+1]<<<8)+
(b[a+2]<<<16)+(b[a+3]<<<24)};const
w=window.Proxy,x=["etimQ","GOOGLE_FEEDBACK_START_ARGUMENTS"];function
y(b){const a=Object.create(null),c=Object.create(null);return new w(Object.create(b),
{get:(d,e)=>{if(!(e in c)){if(e in a)return a[e];d=b[e];return typeof d==="function"?
(a[e]=new w(d,{apply:(f,g,h)=>f.apply(b,h)}),a[e]:d}},set:(d,e,f)=>{if(x.includes(e))return e
in b||(b[e]=f,!0;a[e]=f;delete c[e];return!0),has:(d,e)=>e in c?!1:e in a?!0:e in
b,defineProperty:(d,e,f)=>{delete c[e];return
Reflect.defineProperty(a,e,f)},deleteProperty:(d,e)=>{c[e]=!0;return
Reflect.deleteProperty(a,e)},ownKeys:()=>{const d=Reflect.ownKeys(b);for(var e of
Object.keys(a))d.indexOf(e)===-1&&d.push(e);for(const f of
Object.keys(c))e=d.indexOf(f),e!==-1&&d.splice(e,1);return d}}})
function z(){const b=y(document);delete b.__wizmanager;delete
b.__wizdispatcher;const a=y(window);a.document=b;a.window=a;a._=a;const
c=k.google;var d=new w(c,{get:(e,f)=>{if(f!=="ia"&&f!=="airmd")return f==="aipf"||
f==="rairdcb"||f==="xjs"||f==="jd"?void 0:c[f]}});a.google=d;
(d=window.WIZ_global_data)&&(a.WIZ_global_data=new w(d,{get:(e,f)=>e[_$/_.test(f)?
v(f.replace(/_$/,"")):f,has:(e,f)=>(/_$/_.test(f)?v(f.replace(/_$/,"")):f in
e)}));b.defaultView=a;delete a.onerror;delete a.silk;delete a.userfeedback;return
a};function A(b){window.google=window.google||{};window.google.uniqueIdService||
(window.google.uniqueIdService=new q);const a=document.currentScript;let
c;if(a.__wp)c=a.__wp;else{c=z();a.__wp=c;c._F_jsUrl=a.src;c.guestRootElement=docu
ment.getElementById(a.dataset.gcid);c._ck=a.dataset.ck;c._rs=a.dataset.rs;const
d=a.dataset.t.replace(/^\\[/,"").replace(/\\]
$/, "").split(",").map(e=>Number(e));c._F_toggles=d;c._xjs_toggles=d}

```

```
a.dataset.gver&&B(a.dataset.gver);try{b.call(c,c)}finally{(b=a.__pr)&&b(c)}  
function B(b){window.google.gvers||(window.google.gvers={});window.google.gvers[b]=!  
0}window.loaded_g_0=window.loaded_g_0||A;}).call(this);Search LabsGoogle  
appsGoogle AccountEclipZe Muzikeclipze_muzik@yahoo.com(function()  
{window.sn={_setImageSrc:function(b,c){const a=document.getElementById(` ${b}`);a!  
==null&&(a.src=c,a.setAttribute("data-deferred","2"),google.rll(a,!0,  
(=>{a.setAttribute("data-imgprocessed","true")}));}).call(this);(function(){var  
lgid='folsrch-response-1';var rvlid='_OqE_acvoEquqtsPzsSxiQ4_1';(function(){'use  
strict';var a=lgid;const b=document.getElementById(rvlid);b&&(b.style.display="");const  
d=document.getElementById(a);if(d){d.remove();const  
c=document.querySelector(".NN8h5c");c&&c.remove();}).call(this);})  
());sn._setImageSrc('img-OqE_acWLFKKiqtsP_-6NUA_2','  
MVEVHcEz\\V\\  
8AAADr6+sAAAAAAAAAAAAAAAAADAwMAAAAVFRW7u7vPz89ubm6Hh4dNTU0wMD  
CioqKnOEAVAAAACnRSTIMAV\\V\\jcYPRV  
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tpjNi+QtJXFn+jTtJJsH+HAIS15w1Vn2Gob+  
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```

[illegible]

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GpUpNfhIoO\OMmx1R9KISpRxGJV2Q\3d\3d')sn.\_setImageSrc('img-  
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[illegible]

pgWnLe4E7K6H41MLFdZGRf3f27jEA9jCKhsrLQFA41ccpffToJ0+WD3GJ2SvHl1TGZEie  
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explanations of our consciousness and how flying saucers work. This was over fifty  
years ago, and he has solved both problems by  
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 FLEET ACADEMY COMES TO LIFE</div><span class="vhJ6Pe" jscontroller="WCuygd"  
 jsuid="XYAAlc\_3a">Aug 7, 2025 — \* Felicity, Happy to do so — please see my changes  
 below. Good luck with your books. \* Jack, I wonder what you think ab...x3c!--Sv6Kpe[--  
 ></span><div class="w8lk7d"><div class="BMzdlb" aria-hidden="true"><div aria-  
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life-247f6d294a71&quot;;]],0,null,null,null,null,null,null,0,null,null,null,null,null,null,<br>,&quot;Aug 7, 2025&quot;;0,null,null,[2]]--></div></li><li class="CyMdWb"><div

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ping="/url?sa=t&source=web&rct=j&url=https://medium.com/@kevin.bergin1958/the-boy-who-got-a-phone-call-from-the-future-f66c64ae1378%23:~:text%3DIn%2520one%2520thorough%2520review:,with%2520clear%2520attribution%2520to%2520him).&ved=2ahUKEwjFkJHP8r6RAxUikWoFHX93AwoQ1fkOegQICRAa&opi=89978449"></a><div class="w6SxZb"><div class="T5ny9d"><div class="Nn35F" id="OqE\_acWLFKKiqtsP\_-6NUA\_37">The Boy Who Got a Phone Call From the Future - Medium</div><span class="vhJ6Pe" jscontroller="WCuygd" jsuid="XYAAlc\_46">Nov 5, 2025 — In one thorough review: “Remote viewing had not been proved to work by a psychic mechanism... [and] had not been used ope...</span><div class="w8lk7d"><div class="BMzdlb" aria-hidden="true"><div aria-hidden="true" class="U9BD8 eRvckb Wsaimf QyEYne" jscontroller="Cky8Oc" jsuid="XYAAlc\_47"></div></div><div class="jEYmO"><span class="Z1JFYc"><span class="R0r5R">Medium</span></span></div><div class="F7N3Qc" jsuid="XYAAlc\_49" jscontroller="W8lZxc" data-wiz-uids="XYAAlc\_49"><div jsuid="XYAAlc\_4a" tabindex="0" role="button" id="snui-atr-OqE\_acWLFKKiqtsP\_-6NUA\_39" aria-describedby="OqE\_acWLFKKiqtsP\_-6NUA\_37" aria-label="About this result" class="xXnAhe" jsaction="click:&XYAAlc\_4a|oMR5Vc" jscontroller="IT8wJc" data-wiz-uids="XYAAlc\_4a" jscallback="P3Mqjf:&XYAAlc\_49:keyFje" data-ved="2ahUKEwjFkJHP8r6RAxUikWoFHX93AwoQ980PegQICRAb"><svg class="H1b7D" fill="currentColor" height="18px" viewBox="0 -960 960 960" width="18px" jscontroller="XcytL" jsuid="XYAAlc\_4b"><path d="M480-160q-33 0-56.5-23.5T400-240q0-33 23.5-56.5T480-320q33 0 56.5 23.5T560-240q0 33-23.5 56.5T480-160Zm0-240q-33 0-56.5-23.5T400-480q0-33 23.5-56.5T480-560q33 0 56.5 23.5T560-480q0 33-23.5 56.5T480-400Zm0-240q-33 0-56.5-23.5T400-720q0-33 23.5-56.5T480-800q33 0 56.5 23.5T560-720q0 33-23.5

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Phone Call From the Future - Medium&quot;,&quot;In one thorough review: "Remote  
viewing had not been proved to work by a psychic mechanism... [and] had not been  
used operationally." CIA. Why this matters is  
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ope...&quot;,&quot;https://encrypted-tbn2.gstatic.com/faviconV2?url\u003dhhttps://  
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\u003din%20one%20thorough%20review:,with%20clear%20attribution%20to%20him).&  
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Facebook</div><span class="vhJ6Pe" jscontroller="WCuyqd" jsuid="XYAlc\_4e">May



17, 2025 — [http://www.bbc.com/future/story/20120321- searching-for-a-starship](http://www.bbc.com/future/story/20120321-searching-for-a-starship) &quot;  
When Jack Sarfatti was 13 years old, he began rec...</span><div class="w8lk7d"><div class="BMzdlb" aria-hidden=">true"><div aria-hidden=">true"  
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www.google.com&quot;],[null,null,null,null,null,null,null,null,null,null,null,null,null,  
and Time Travel Claims -  
Facebook&quot;,&quot;http://www.bbc.com/future/story/20120321- searching-for-a-  
starship \\&quot; When Jack Sarfatti was 13 years old, he began receiving phone calls  
from a strange metallic vo&quot;,&quot;Facebook&quot;,&quot;https://encrypted-  
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from a strange metallic vo&quot;, &quot;Facebook&quot;, &quot;https://encrypted-tbn2.gstatic.com/faviconV2?url\\u003dhttps://www.facebook.com\\u0026client\\u003dAIM\\u0026size\\u003d128\\u0026type\\u003dFAVICON\\u0026fallback\_opts\\u003dTYPE,SIZE,URL&quot;];[null,1,[null,null,5,null,&quot;Elon Musk&#39;s Grok and Time Travel Claims -

Facebook&quot;],null,&quot;https://www.facebook.com/groups/rawfans/posts/8975824435853730/&quot;];null,null,null,null,[&quot;https://www.facebook.com/groups/rawfans/posts/8975824435853730/&quot;],null,null,null,38,&quot;Source: Facebook&quot;];2,null,null,

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fascinating, boundary-pushing physicist whose work spans quantum mechanics,  
consciousness, UFO phenomena, propulsion theories, and more. He  
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Conference&quot;;&quot;https://encrypted-tbn2.gstatic.com/faviconV2?url\  
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Jack Sarfatti" rel="noopener" data-ved="2ahUKEwjFkJHP8r6RAxUikWoFHX93AwoQ1fkOegQICRAm" href="https://www.youtube.com/watch?v=ZAAq2i8Rw4k&amp;t=32" ping="/url?sa=t&source=web&source=web&rct=j&url=https://www.youtube.com/watch?v%3DZAAq2i8Rw4k%26t%3D32&ved=2ahUKEwjFkJHP8r6RAxUikWoFHX93AwoQ1fkOegQICRAm&opi=89978449"></a><div class="w6SxZb"><div class="T5ny9d"><div class="Nn35F" id="OqE\_acWLFKKiqtsP\_-6NUA\_49">SSI APW 2020: 15. Jack Sarfatti</div><span class="vhJ6Pe sfVJve" jscontroller="WCuygd" jsuid="XYAlc\_4u">Oct 26, 2020 — because he was always saying stuff that i just was blowing my mind about i would just uh come undone. and he would alw...<img alt="Thumbnail image of Jack Sarfatti speaking" data-bbox="111 275 886 675"/>Sv6Kpe[]--></span><div class="w8lk7d"><div class="SWvopd" jscontroller="aNJZAb" jsuid="XYAlc\_4v"><div class="Lki2rc"><div aria-hidden="true" class="U9BD8 Wsaimf QyEYne" jscontroller="Cky8Oc" jsuid="XYAlc\_4w"><img alt="Thumbnail image of Jack Sarfatti speaking" data-bbox="111 675 886 875"/>src=" COLwFmSlipsFUXvCgqVtIYzOxeQmt/6aq7EN8nYsMHL4DCBs3lyt5n/FGceOVWOU7CL1HENc1IjUfj3P+/Fx2IXxSFGAcA6WhIOA0iBRq+pClcJL8glmsu0uWSXEUiZRwTzP1iER5EMlh84b4ITQtOgNwAOUPjPGREnNcWMCJiKIEzf6j4cwDVEgGzL2tYREGOPfhScdILJybUCcgxrL2l+l4HXWxgPdHdEdHLFos8gQw/FrSSeNWqbxe2KQKZ0ezvdjp4YErsqNcw8h3KRXgvRi7Y6bFNs9ZvT55RRu7GLpjkRpQ7EBVghQHfKmmMJkgaa75cSselRoqmp0VYSkP8bBqhkekocacJxJSwFRjrZZlwuC/2jXliMyuXdwej+2U+xHt10AisNeykK5HYzJQai6opQBI85Yas5jXus/bQFbvEePC91VsQ4x7og2b6/8PxI3KfrvHPeHfuobbWL+aNJ6/k4MfGQeidufpTAlq7XmT03e04jZAAziFUGBWRMqyf89+BzYAUxuXAYdqRVffDodNHgDS8vB6BQDHxp+np9vFF1TNXAwox9x4/BSAdei5CTGelvfDDvwjAEnxqR9mrt8D/w8QZOL6/D4+TAAAAABJRUErkJggg==" class="sGgDgb" alt="Thumbnail image of Jack Sarfatti speaking" data-bbox="111 675 886 875"/>--></div></div><div class="JccCTc xG6cCf"><div aria-hidden="true" class="U9BD8 Wsaimf QyEYne" jscontroller="Cky8Oc" jsuid="XYAlc\_4x"><img alt="Thumbnail image of Jack Sarfatti speaking" data-bbox="111 675 886 875"/>src="" class="sGgDgb" alt="Thumbnail image of Jack Sarfatti speaking" data-bbox="111 675 886 875"/>alt="Thumbnail image of Jack Sarfatti speaking" data-bbox="111 675 886 875"/>--></div></div><div class="jEYmO"><span class="Z1JFYc"><span class="R0r5R">YouTube</span><span class="CbErrc">&middot;</span><span class="alaOld">SSI: Space Studies Institute</span></span></div><div class="F7N3Qc" jsuid="XYAlc\_4y" jscontroller="W8lZxc" data-wiz-uids="XYAlc\_4y"><div jsuid="XYAlc\_4z" tabindex="0" role="button" id="snui-atr-OqE\_acWLFKKiqtsP\_-6NUA\_50" aria-describedby="OqE\_acWLFKKiqtsP\_-6NUA\_49" aria-label="About this result"

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Again, this is all covered in detail in my book Destiny Matrix (order it on Amazon) – there  
were witnesses, the cold metallic voice said  
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of ...&quot;;&quot;;Renowned physicist Jack Sarfatti stopped by Quantum Gravity Research last week to give a talk on how human consciousness...&quot;;&quot;;https://encrypted-tbn2.gstatic.com/faviconV2?url\ \u003dhttps://www.reddit.com\\u0026client\\u003dAIM\\u0026size\\u003d128\\ \u0026type\\u003dFAVICON\\u0026fallback\_opts\\ \u003dTYPE,SIZE,URL&quot;;&quot;;https://www.reddit.com&quot;;, [&quot;Reddit&quot;],&quot;;https://www.reddit.com/r/lectures/comments/6raft6/ renowned\_physicist\_jack\_sarfatti\_post\_quantum/&quot;;null,null,&quot;;19&quot;;null, [102,null,null,null,null,null,null,null,1],null,1,null,null,0,null,0,null, [null,null,null,null,null,null,null,null,null,null,null,null,null,null,null,null,&quot;;https:// www.reddit.com/r/lectures/comments/6raft6/ renowned\_physicist\_jack\_sarfatti\_post\_quantum/&quot;;null,null,null,null, [null,null,null,null,null,[null,null,null,&quot;;/search/about-this-result?origin\ \u003dwww.google.com\\u0026req\ \u003dCmBodHRwczovL3d3dy5yZWRkaXQuY29tL3lrbGVjdHVyZXMvY29tbWVudHMv NnJhZnQ2L3Jlbm93bmVkX3BoeXNpY2IzdF9qYWNRX3NhcmZhdiRlcXVhb nR1bS8SMwonCgllcQohCF1iHQoMY291bnRyeV9uYW1IEg1Vbml0ZWQgU3RhVGZE gQKAghHGglIABoAlQAUgAWABoAA\\u0026hl\\u003den-US\\u0026gl\ \u003dUS&quot;;],&quot;;https:// www.google.com&quot;;],null,null,null,null,null,null,null,null,[&quot;;Renowned Physicist Jack Sarfatti | Post Quantum Mechanics of ...&quot;;&quot;;Renowned physicist Jack Sarfatti stopped by Quantum Gravity Research last week to give a talk on how human consciousness is now easily understood as a natural phys&quot;;&quot;;Reddit&quot;;&quot;;https://encrypted-tbn2.gstatic.com/faviconV2?url\ \u003dhttps://www.reddit.com\\u0026client\\u003dAIM\\u0026size\\u003d128\\ \u0026type\\u003dFAVICON\\u0026fallback\_opts\\u003dTYPE,SIZE,URL&quot;;],[null,1, [null,null,5,null,&quot;;Renowned Physicist Jack Sarfatti | Post Quantum Mechanics of ...&quot;;null,&quot;;https://www.reddit.com/r/lectures/comments/6raft6/ renowned\_physicist\_jack\_sarfatti\_post\_quantum/&quot;;],null,null,null,null, [&quot;;https://www.reddit.com/r/lectures/comments/6raft6/ renowned\_physicist\_jack\_sarfatti\_post\_quantum/&quot;;null,null,null,38,&quot;;Source: Reddit&quot;;],2,null,null, [&quot;;MAGI\_FEATURE&quot;;null,&quot;;OFF&quot;;0,0,0,null,&quot;;https:// www.reddit.com/r/lectures/comments/6raft6/ renowned\_physicist\_jack\_sarfatti\_post\_quantum/ &quot;;]]],1,null,null,null,null,null,null,null,null,null,null,null,null,&quot;;Aug 2, 2017&quot;;0,null,null,[2]]--></div></li><li class="CyMdWb"><div jsuid="XYYAlc\_5m" class="MFrAxb BKnikc" data-src-id="21" data-src-fp="false" data-crb-el="kXIIB" data-crb-gbl="true" jsaction="rcuQ6b:&amp;XYYAlc\_5m|npT2md" jscontroller="NTGAY" data-wiz-uids="XYYAlc\_5m" data-ved="2ahUKEwjFkJHP8r6RAxUiKWoFHx93AwoQ1PkOegQICRAx" data-hveid="CAkMQM"><a class="NDNGvf" target="\_blank\" aria-label="CHATGPT AND GROK FIGHT IT OUT OVER JACK SARFATTI ..." rel="noopener" data-ved="2ahUKEwjFkJHP8r6RAxUiKWoFHx93AwoQ1fkOegQICRAy" href="https://medium.com/predict/chatgpt-and-grok-fight-it-out-over-jack-sarfatti-all-bets-

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Travel: Sarfatti theorized UAPs as "time machines" from our  
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[QgU3RhdGVzEgQKAghHGglIABoAlglQAUGAWABoAA\\u0026hl\\u003den-US\\u0026gl\\u003dUS&quot;\],&quot;https://www.google.com&quot;\],null,null,null,null,null,null,null,null,\[&quot;CHATGPT AND GROK FIGHT IT OUT OVER JACK SARFATTI ...&quot;;&quot;Key Early Projects: \\* Remote Viewing and Backwards Time Travel: Sarfatti theorized UAPs as “time machines” from our future, using Aharonov-Bohm quantum effects for&quot;;&quot;Medium&quot;;&quot;https://encrypted-tbn2.gstatic.com/faviconV2?url\\u003dhhttps://medium.com\\u0026client\\u003dAIM\\u0026size\\u003d128\\u0026type\\u003dFAVICON\\u0026fallback\\_opts\\u003dtype,SIZE,URL&quot;\],\[null,1,\[null,null,5,null,&quot;CHATGPT AND GROK FIGHT IT OUT OVER JACK SARFATTI ...&quot;;null,&quot;https://medium.com/predict/chatgpt-and-grok-fight-it-out-over-jack-sarfatti-all-bets-are-now-on-f76249559d54&quot;\];null,null,null,null,\[&quot;https://medium.com/predict/chatgpt-and-grok-fight-it-out-over-jack-sarfatti-all-bets-are-now-on-f76249559d54&quot;;null,null,null,38,&quot;Source: Medium&quot;\];2,null,null,\[&quot;MAGI\\_FEATURE&quot;;null,&quot;OFF&quot;;0,0,0,null,&quot;https://medium.com/predict/chatgpt-and-grok-fight-it-out-over-jack-sarfatti-all-bets-are-now-on-f76249559d54&quot;\]\]\],1,null,null,null,null,null,null,0,null,null,null,null,null,null,null,null,&q uot;Nov 20, 2025&quot;;0,null,null,\[2\]\]--></div></li><li class="CyMdWb"><div jsuid="XYyAlc\\_5u" class="MFrAx bKnkic" data-src-id="50" data-src-fp=">false" data-crb-el="kXIIB" data-crb-gbl=">true" jsaction="rcuQ6b:&amp;XYyAlc\\_5u|npT2md" jscontroller="NTGAy" data-wiz-uids="XYyAlc\\_5u" data-ved="2ahUKEwjFkJHP8r6RAxUi kWoFH X93AwoQ1PkOegQICRA1" data-hveid="CAkQNQ"><a class="NDNGvf" target=\\'\\_blank'&quot; aria-label="Jack Sarfatti&#39;s Warp Drive Physics: Can It Explain UAP Flight?&quot; rel="noopener" data-ved="2ahUKEwjFkJHP8r6RAxUi kWoFH X93AwoQ1fkOegQICRA2" href="https://www.linkedin.com/pulse/jack-sarfattis-warp-drive-physics-can-explain-uap-flight-sarfatti-wmogc#:~:text=At%20the%20heart%20of%20his,summarizes%20as%20low%2Dpower%20warp.&quot; ping=\\'/url?sa=t&amp;source=web&amp;rct=j&amp;url=https://www.linkedin.com/pulse/jack-sarfattis-warp-drive-physics-can-explain-uap-flight-sarfatti-wmogc%23:~:text%3DAT%2520the%2520heart%2520of%2520his,summarizes%2520as%2520low%2520power%2520warp.&amp;ved=2ahUKEwjFkJHP8r6RAxUi kWoFH X93AwoQ1fkOegQICRA2&amp;opi=89978449"&quot;></a><div class="w6SxZb"><div class="T5ny9d"><div class="Nn35F" id="OqE\\_acWLFFKKiqtsP\\_-6NUA\\_63">Jack Sarfatti&#39;s Warp Drive Physics: Can It Explain UAP Flight?</div><span class="vhJ6Pe" jscontroller="WCuygd" jsuid="XYyAlc\\_5v">Sep 25, 2025 — At the heart of his claim is the familiar coefficient on the right-hand side of Einstein&#39;s field equation,  \$8\pi G/c^4\$ . In ...\\x3c!--Sv6Kpe\[\]--></span><div class="w8lk7d"><div class="BMzdIb" aria-hidden="true"><div aria-hidden="true" class="U9BD8 eRvckb Wsaimf QyEYne" jscontroller="Cky8Oc" jsuid="XYyAlc\\_5w">\x3c!--Sv6Kpe[]--  
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www.google.com&quot;],null,null,null,null,null,null,null,null,[&quot;Jack Sarfatti&#39;s  
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the familiar coefficient on the right-hand side of Einstein&#39;s field equation,  $8\pi G/c^4$ .  
In vacuum we treat it as fixed, which is why  
spa&quot;,&quot;LinkedIn&quot;,&quot;https://encrypted-tbn2.gstatic.com/faviconV2?  
url\u003dhttps://www.linkedin.com\u0026client\u003dAIM\u0026size\u003d128\u0026type\u003dFAVICON\u0026fallback\_opts\u003dTYPE,SIZE,URL&quot;],[null,1,  
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www.linkedin.com/pulse/jack-sarfattis-warp-drive-physics-can-explain-uap-flight-sarfatti-  
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wmogc&quot;]]]]--></div></div></div><div class="VKalRc" style="--thumbnail-width: 82px;"></div></div>x3c!--Sv6Kpe[&quot;Jack Sarfatti&#39;s Warp Drive Physics: Can It Explain UAP Flight?&quot;;&quot;At the heart of his claim is the familiar coefficient on the right-hand side of Einstein&#39;s field equation,  $8\pi G/c^4$ . In ...&quot;;&quot;https://encrypted-tbn2.gstatic.com/faviconV2?url\u003dhhttps://www.linkedin.com\u0026client\u003dAIM\u0026size\u003d128\u0026type\u003dFAVICON\u0026fallback\_opts\u003dtype,size,url&quot;;&quot;https://www.linkedin.com&quot;;,&quot;LinkedIn&quot;;,&quot;https://www.linkedin.com/pulse/jack-sarfattis-warp-drive-physics-can-explain-uap-flight-sarfatti-wmogc#:~:text=\u003dat%20the%20heart%20of%20his,summarizes%20as%20low%20power%20warp.&quot;;null,null,&quot;50&quot;;null,[99,null,null,null,null,null,null,null,1],[&quot;https://encrypted-tbn0.gstatic.com/images?q\u003dtbn:ANd9GcSQyxT7P6zqD6ACG7nZkpL3Co1vQgnyDO-mgBvPNwhC1EY\_oBdT&quot;;&quot;;&quot;;,[null,2],null,null,300,168,&quot;gRSQcl0L&quot;];1,null,null,0,null,0,null,[null,null,null,null,null,null,null,null,null,null,null,null,null,null,null,&quot;https://www.linkedin.com/pulse/jack-sarfattis-warp-drive-physics-can-explain-uap-flight-sarfatti-wmogc&quot;;null,null,null,null,[null,null,null,null,null,null,[null,null,null,&quot;/search/about-this-result?origin\u003dwww.google.com\u0026req\u003dCmZodHRwczoVL3d3dy5saW5rZWRpbi5jb20vcHVsc2UvamFjay1zYXJmYXR0aXMtd2FycC1kcml2ZS1waHlzaWNzLWNhbi1leHBsYWluLXVhcC1mbGlnaHQtc2FyZmF0dGktd21vZ2MSMwonCgllcQohCF1iHQoMY291bnRyeV9uYW1lEg1VbmI0ZWQgU3Rh dGVzEgQKAghHGglIABoAlglQAUGAWABoAA\u0026hl\u003den-US\u0026gl\u003dUS&quot;;,&quot;https://www.google.com&quot;;],null,null,null,null,null,null,null,null,[&quot;Jack Sarfatti&#39;s Warp Drive Physics: Can It Explain UAP Flight?&quot;;&quot;At the heart of his claim is the familiar coefficient on the right-hand side of Einstein&#39;s field equation,  $8\pi G/c^4$ . In vacuum we treat it as fixed, which is why spa&quot;;&quot;LinkedIn&quot;;&quot;https://encrypted-tbn2.gstatic.com/faviconV2?url\u003dhhttps://www.linkedin.com\u0026client\u003dAIM\u0026size\u003d128\u0026type\u003dFAVICON\u0026fallback\_opts\u003dtype,size,url&quot;;],[null,1],[null,null,5,null,&quot;Jack Sarfatti&#39;s Warp Drive Physics: Can It Explain UAP Flight?&quot;;null,&quot;https://www.linkedin.com/pulse/jack-sarfattis-warp-drive-physics-can-explain-uap-flight-sarfatti-wmogc&quot;;],null,null,null,null,[&quot;https://www.linkedin.com/pulse/jack-sarfattis-warp-drive-physics-can-explain-uap-flight-sarfatti-wmogc&quot;;null,null,null,38,&quot;Source: LinkedIn&quot;];2,null,null,

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Quantum Gravity Research last week to give a talk on how human consciousness is  
now easily understood as a natural physical phenomenon. Th&quot;,&quot;Quantum  
Gravity Research&quot;,&quot;https://encrypted-tbn0.gstatic.com/faviconV2?url\\  
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to give a talk on how human consciousness is now easily understood  
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class="BwaQcd">\x3cp>When you export, you will allow Google Search to save AI-powered information to your Gmail.\x3c/p>\x3c/div>\x3cdiv class="iRPzcb">\x3c/div>\x3cdiv class="ihF3Ud">\x3cdiv jsname="ssx7pf" class="IEuUeb btku5b LwdV0e expUPd sjVJQd" jsaction="VB5Pq" role="button" tabindex="0" data-ved="2ahUKEwjL7Y\_P8r6RAxUrIWofFHU5iLOEQ7OsLegQIAxAP">\x3cdiv class="niO4u VDgVie SIP8xc">Got it\x3cspan data-ci="gme">\x3c/span>\x3c/div>\x3c/div>\x3c/div>\x3c/div>\x3c/div>\x3c/g-dialog-content>\x3c/div>\x3c/div>");window.jsl.dh('\_OqE\_acvoEquqqtsPzsSxiQ4\_12'," \x3cdiv jsname="bF1uUb" class="kJf0c KUf18">\x3c/div>\x3cdiv class="mcPPZ nP0TDe xg7rAe" jsaction="">\x3cdiv class="qk7LXc TUOsUe By9mMc W6Z5of FV1zuf" data-open-ulv-dialog-text="Save to Google Drive" jsslot="" role="dialog">\x3cg-dialog-content jscontroller="eX5ure" class="bwXN0b l3gL0e KYn1Oe" data-back-disabled="0" data-dc="" data-id="discloser\_dialog\_content" jsshadow="" jsaction="ATJmhe:uOhSee;rcuQ6b:npT2md;i4VyQb:iO11jf" data-ved="2ahUKEwjL7Y\_P8r6RAxUrIWofFHU5iLOEQ6usLegQIAxAS">\x3cdiv jsname="otLmXd" class="w4hKSe gxMdVd yUgQte">\x3cdiv>\x3cspan jsname="LBJcic" class="prytSd I7Y2H eY4mx u60jwe Tbiej z1asCe" aria-label="Back" role="button" tabindex="0" jsaction="iO11jf">\x3csvg focusable="false" aria-hidden="true" xmlns="http://www.w3.org/2000/svg" viewBox="0 0 24 24">\x3cpath d="M15.41 16.59L10.83 12l4.58-4.59L14 6l-6 6 6 1.41-1.41z">\x3c/path>\x3c/svg>\x3c/span>\x3c/div>\x3cspan jsname="X0x7he" class="ZOeHRd OSrXXb">\x3c/span>\x3c/div>\x3cdiv jsname="EMr7db" class="k2XGCd">\x3cdiv jsslot="">\x3cdiv class="q7gX8">\x3ch2 class="aMgJWc">Save to Google Drive\x3c/h2>\x3cspan class="lq7Bqb z1asCe wuXmqc" jsaction="JxJRMd" aria-label="Close Dialog" role="button" tabindex="0" data-ved="2ahUKEwjL7Y\_P8r6RAxUrIWofFHU5iLOEQ7esLegQIAxAT">\x3csvg focusable="false" aria-hidden="true" xmlns="http://www.w3.org/2000/svg" viewBox="0 0 24 24">\x3cpath d="M19 6.41L17.59 5 12 10.59 6.41 5 5 6.41 10.59 12 5 17.59 6.41 19 12 13.41 17.59 19 19 17.59 13.41 12z">\x3c/path>\x3c/svg>\x3c/span>\x3c/div>\x3cdiv class="iRPzcb">\x3c/div>\x3cdiv class="BwaQcd">\x3cp>When you export, you will allow Google Search to save AI-powered information in a Colab notebook to your Google Drive.\x3c/p>\x3c/div>\x3cdiv class="iRPzcb">\x3c/div>\x3cdiv class="ihF3Ud">\x3cdiv jsname="ssx7pf" class="IEuUeb btku5b LwdV0e expUPd sjVJQd" jsaction="VB5Pq" role="button" tabindex="0" data-ved="2ahUKEwjL7Y\_P8r6RAxUrIWofFHU5iLOEQ7OsLegQIAxAU">\x3cdiv class="niO4u VDgVie SIP8xc">Got it\x3cspan data-ci="gce">\x3c/span>\x3c/div>\x3c/div>\x3c/div>\x3c/div>\x3c/div>\x3c/g-dialog-content>\x3c/div>\x3c/div>");google.xsrf = google.xsrf || {};google.xsrf = {...google.xsrf,...{"sYMMbb":"AlkEHorv8C2UmE1PUMxSPJuqYnnnechCQ:1765777726351"}};window.jsl.dh('\_OqE\_acvoEquqqtsPzsSxiQ4\_13'," \x3cdiv jsname="Sx9Kwc" class="wb5ZZc" jscontroller="uLYJpc" jsaction="SJuo0Rc:SIaVWb">\x3cg-dialog jsname="Sx9Kwc" jscontroller="VEbNoe" data-id="\_OqE\_acvoEquqqtsPzsSxiQ4\_15" data-os="1" jsaction="jxvro:lmgh9b;dBhwS:TvD9Pc;mLt3mc;KyPa0e:cRhSI;wjOG7e:cRhSI"

jsdata="\gctHtc;\_OqE\_acvoEquqtsPzsSxiQ42\" jssshadow="\\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQy4IEegQIAxAp\">\x3cdiv jsname="\XKSfm\" id="\\_OqE\_acvoEquqtsPzsSxiQ4\_15\">\x3c/div>\x3c/g-dialog>\x3c/div>\x3cdiv jsname="\PHQQPc\" style="\display:none\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQqfkDegQIAxAt\">\x3ca jsname="\NIZleb\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQrPkDegQIAxAu\">\x3c/a>\x3ca jsname="\Cr3q7c\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQr\_kDegQIAxAv\">\x3c/a>\x3ca jsname="\Qoiwbb\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQrvkDegQIAxAw\">\x3c/a>\x3ca jsname="\lyZ18e\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQq\_kDegQIAxAx\">\x3c/a>\x3ca jsname="\k3Pg4\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQqvkdDegQIAxAy\">\x3c/a>\x3c/div>\x3cdiv jsname="\qMPrc\" style="\display:none\" data-csrsve="\177463\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQt-oKegQIAxAz\">\x3cdiv style="\display:none\" data-csrsve="\155781\" jsname="\vOr6ad\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQhcEJegQIAxA0\">\x3c/div>\x3cdiv style="\display:none\" data-csrsve="\155747\" jsname="\LVWe7b\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQ48AJegQIAxA1\">\x3c/div>\x3cdiv style="\display:none\" data-csrsve="\155748\" jsname="\WZfLqc\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQ5MAJegQIAxA2\">\x3c/div>\x3cdiv style="\display:none\" data-csrsve="\158666\" jsname="\lgko6d\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQytcJegQIAxA3\">\x3c/div>\x3cdiv style="\display:none\" data-csrsve="\155781\" jsname="\xc0WGd\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQhcEJegQIAxA4\">\x3c/div>\x3cdiv style="\display:none\" data-csrsve="\155747\" jsname="\YvFDOe\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQ48AJegQIAxA5\">\x3c/div>\x3cdiv style="\display:none\" data-csrsve="\155748\" jsname="\TNQ5if\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQ5MAJegQIAxA6\">\x3c/div>\x3cdiv style="\display:none\" data-csrsve="\158666\" jsname="\XfdVte\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQytcJegQIAxA7\">\x3c/div>\x3c/div>");window.jsl.dh('\_OqE\_acvoEquqtsPzsSxiQ4\_15','\x3cdiv jsname="\bF1uUb\" class="\kJFf0c KUf18\">\x3c/div>\x3cdiv class="\mcPPZ nP0TDe xg7rAe\" jsaction="\\">\x3cdiv class="\qk7LXc TUOsUe By9mMc W6Z5of ji9Nfb wok5vf cB4NFC\" aria-label="\Share\" data-open-ulv-dialog-text="\Share\" jsslot="\\" role="\dialog\">\x3cspan jsname="\tpq7ud\" class="\xjR8dd bvSTKc z1asCe\" aria-label="\Close\" role="\button\" tabindex="\0\" jsaction="\trigger.dBhwS\" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQzIIegQIAxAr\">\x3csvg focusable="\false\" aria-hidden="\true\" xmlns="\http://www.w3.org/2000/svg\" viewBox="\0 0 24 24\">\x3cpath d="\M19 6.41L17.59 5 12 10.59 6.41 5 5 6.41 10.59 12 5 17.59 6.41 19 12 13.41 17.59 19 19 17.59 13.41 12z\">\x3c/path>\x3c/svg>\x3c/span>\x3cdiv jsname="\OGvssd\" class="\Wm2B8c v0rrvd\" aria-level="\1\" role="\heading\">Share\x3c/div>\x3cdiv jsname="\Sy6N1c\">

class="BjWz4c ODbHM GUHazzd">\x3c/div>\x3cdiv jsname="b0t70b">\x3cdiv class="IOZ7m">\x3cspan>This public link creates and shares a thread in AI Mode, and any personal information it contains. You can&nbsp;\x3ca href="https://support.google.com/websearch/answer/16517651" target="\_blank">delete\x3c/a>&nbsp;a public link anytime, but not copies made by others. If you share with third parties, their policies apply.\x3c/span>\x3c/div>\x3cdiv class="ALMXvf yjaPCc">\x3ca jsname="RgELLe" class="H3ZkHf wHYITd eJtrMc Wt5Tfe" href="#" role="link" tabindex="0" jsaction="rT2OA">\x3cdiv class="fudVZb xTWltf">\x3cimg class="LIXeJ" src="https://www.gstatic.com/kpui/social/fb\_32x32.png" alt="">\x3c/div>Facebook\x3c/a>\x3ca jsname="EcD0F" class="H3ZkHf wHYITd eJtrMc Wt5Tfe" href="#" role="link" tabindex="0" jsaction="cmaSVb">\x3cdiv class="fudVZb xTWltf">\x3cimg class="LIXeJ" src="https://www.gstatic.com/kpui/social/whatsapp\_solid\_bg\_36x36.png" alt="">\x3c/div>WhatsApp\x3c/a>\x3ca jsname="P8lkFb" class="H3ZkHf wHYITd eJtrMc Wt5Tfe" href="#" role="link" tabindex="0" jsaction="re2RZb">\x3cdiv class="fudVZb xTWltf">\x3cimg class="LIXeJ" src="https://www.gstatic.com/kpui/social/x\_32x32.png" alt="">\x3c/div>X\x3c/a>\x3ca jsname="bVp1N" class="H3ZkHf wHYITd Q7PwXb eJtrMc Wt5Tfe" href="#" role="link" tabindex="0" jsaction="NmUBTc">\x3cdiv class="fudVZb xTWltf">\x3cimg class="LIXeJ" src="https://www.gstatic.com/images/icons/material/system/1x/email\_grey600\_24dp.png" alt="">\x3c/div>Email\x3c/a>\x3c/div>\x3cdiv jsname="GIN7Bd" jscontroller="n7qy6d">\x3cdiv jsname="rTZwQe">\x3cdiv jsname="uu7Hed">\x3cdiv class="n5Hqzc ApHyTb ODbHM zUdppc" role="button" tabindex="0" jsaction="ScPJh">Click to copy link\x3c/div>\x3c/div>\x3cdiv jsname="axr9cd">\x3cdiv class="ApHyTb ODbHM zUdppc">Share link\x3c/div>\x3c/div>\x3c/div>\x3cdiv aria-live="polite">\x3cdiv jsname="pAZ6Ed" class="ApHyTb ODbHM zUdppc" style="display:none">Link copied\x3c/div>\x3c/div>\x3cdiv class="zs5Elc OSrXXb">\x3cdiv jsaction="aiBUrb">\x3cinput type="text" value="Share link" jsname="zgnjS" class="OhScic CdKv9 KVCvbb Pqkn2e jFKGGf" jscontroller="LiBxPe" jsshadow="" jsaction="rcuQ6b:npT2md">\x3cdiv class="WO1IOd" role="presentation">\x3cdiv>\x3cinput type="text" value="Share link" jsname="baelfx OhScic Wt5Tfe TkZZsf K4PHmc" jsaction="focus:daRB0b;blur:kDTLMd" aria-label="Share link" readonly="" type="url">\x3c/div>\x3c/div>\x3cdiv jsname="NowJzb" class="czUY2e">\x3c/div>\x3c/g-text-field>\x3c/div>\x3c/div>\x3cdiv jsname="tQ9n1c" class="KZMqi" aria-hidden="true">\x3c/div>\x3c/div>\x3c/div>\x3c/div>\x3c/div>);window.jsl.dh('\_OqE\_acvoEquqqtsPzsSxiQ4\_16',">\x3cdiv jsname="SR5kYd" class="GSPQcc">\x3cspan class="oj0Zgb RES9jf zi4Svd" lang="en">Thank you\x3c/span>\x3cdiv>\x3cspan class="PPs2Ob z8gr9e zi4Svd" lang="en">\n Your feedback helps Google improve. See our \x3ca class="eTGDfe" href="https://policies.google.com/privacy?hl=en">\x3cspan class="z8gr9e vhBulb">Privacy Policy\x3c/span>\x3c/a>.\n\x3c/span>\x3c/div>\x3cdiv class="TqXVm zi4Svd"

lang="en">\x3cspan jsname="\mxa3He" class="\FoTFEb" style="\display:none" role="\button" tabindex="\0" jsaction="\MIP2je" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQorcNegQIAxA->Share more feedback\x3c/span>\x3cspan jsname="\cLXm6b" class="\FoTFEb" style="\display:none" role="\button" tabindex="\0" jsaction="\MIP2je" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQo7cNegQIAxA\_>Report a problem\x3c/span>\x3cspan class="\FoTFEb" role="\button" tabindex="\0" jsaction="\CtJYud" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQyrUNegQIAxBA">Close\x3c/span>\x3c/div>\x3c/div>");window.jsl.dh('\_OqE\_acvoEquqtsPzsSxiQ4\_26','\x3cdiv jsname="\SR5kYd" class="\GSPQcc">\x3cspan class="\oj0Zgb RES9jf zi4Svd" lang="en">Thank you\x3c/span>\x3cdiv>\x3cspan class="\PPs2Ob z8gr9e zi4Svd" lang="en">\n Your feedback helps Google improve. See our \x3cspan class="\eTGDfe" href="\https://policies.google.com/privacy?hl=en">\x3cspan class="\z8gr9e vhBulb">Privacy Policy\x3c/span>\x3c/a>.\n\x3c/span>\x3c/div>\x3cdiv class="\TqXVm zi4Svd" lang="en">\x3cspan jsname="\mxa3He" class="\FoTFEb" style="\display:none" role="\button" tabindex="\0" jsaction="\MIP2je" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQorcNegQIAxBJ">Share more feedback\x3c/span>\x3cspan jsname="\cLXm6b" class="\FoTFEb" style="\display:none" role="\button" tabindex="\0" jsaction="\MIP2je" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQo7cNegQIAxBK">Report a problem\x3c/span>\x3cspan class="\FoTFEb" role="\button" tabindex="\0" jsaction="\CtJYud" data-ved="\2ahUKEwjL7Y\_P8r6RAxUriWoFHU5iLOEQyrUNegQIAxBL">Close\x3c/span>\x3c/div>\x3c/div>");(function(){var ctid='\_OqE\_acvoEquqtsPzsSxiQ4\_1';(function){'use strict';var h=function(a){a=a.tabIndex;return typeof a==="number"&&a>=0&&a<32768};var k=function(a,b){const c=a.nodeType==9?a.ownerDocument||a.document;return c.defaultView&&c.defaultView.getComputedStyle&&(a=c.defaultView.getComputedStyle(a,null))?a[b]||a.getPropertyValue(b)||"":""};const l=["scroll","auto"];function m(a){a.hasAttribute("aria-hidden")||(a.setAttribute("ahbak","true"),a.setAttribute("aria-hidden","true"))}function n(a){if(!a.hasAttribute("data-tibak")){if(a.hasAttribute("tabindex")){var b=a.getAttribute("tabindex");a.setAttribute("tabindex","-1");a.setAttribute("data-tibak",b)}else{({g:b=!0}={g:!1});if(a instanceof HTMLElement||a instanceof SVGElement){var c;if(!(c=!a.tagName=="A"&&a.hasAttribute("href")||a.tagName=="INPUT"||a.tagName=="TEXTAREA"||a.tagName=="SELECT"||a.tagName=="BUTTON"?!a.disabled&&(!a.hasAttribute("tabindex")||h(a)):a.hasAttribute("tabindex")&&h(a))){if(b){b:{for(b=a;b=b.parentElement;if(b instanceof HTMLElement&&b.inert){b=!0;break b}b=!1}b||(b=k(a,"visibility"),b=b==="hidden"||b==="collapse");if(!b)b:{for(b=a;b=b.parentElement;if(k(b,"display")==="none"){b=!0;break b}b=!1}}c=b}b=c?!1:!0}else b=!1;if(!b)a:{if(a instanceof HTMLElement)for(b=0;b<l.length;b++)if(c=l[b],a.style.overflowX===c||a.style.overflowY===c){b=!0;break a}b=!1}b&&(a.setAttribute("tabindex","-1"),a.setAttribute("data-tibak","none"))}}

```
for(b=0;b<a.children.length;b++)n(a.children[b])});function p(a,b=-1)
{if(b<0)m(a),n(a);else{var c=a.getBoundingClientRect(),d=[];q(a,c.top+b,d,c);for(const e
of d)m(e),n(e)}}function q(a,b,c,d){d!=null||(d=a.getBoundingClientRect());let e=!
0;if(d.x===0&&d.y===0&&d.height===0&&d.width===0){const
f=getComputedStyle(a).display;if(f==="none")return;f==="contents"&&(e=!1)}if(e)
{if(d.bottom<b)return;if(d.top>b){c.push(a);return}}for(d=0;d<a.children.length;d+
+)q(a.children[d],b,c)};function r(){const
a=t.querySelectorAll(".ifiyWc");a.forEach(b=>{b.style.display="block"});setTimeout(()=>{a
.forEach(b=>{b.style.opacity="1.0"})},50)}const t=document.getElementById(ctid);if(t)
{var u=t;let a;(a=u.querySelector("[jsname="yEBWhe"]"))==null||a.remove();const
b=u.querySelector("[jsname="OI3kkd"]");b&&(b.style.display="");r();var z=t;const
c=z.querySelector(".h7Tj7e"),d=z.querySelector(".D5ad8b");if(c&&d){var
A=Number(c.style.maxHeight.replace("px",""));if(A!==0){const
e=c.querySelector(".RDmXvc"),f=c.querySelector(".zNsLfb");let g,v=(g=e===null?void
0:e.offsetHeight)!=null?g:68,w,x;if(((w=e===null?void
0:e.getBoundingClientRect().bottom)!=null?w:0)<((x=f===null?void
0:f.getBoundingClientRect().bottom)!=
null?x:0)){let y,v+=(y=f===null?void 0:f.offsetHeight)!=null?y:60}p(d,A-v)}}var
B=t;if(document.getAnimations){var C=B.querySelector(".mNfcNd"),D;for(const e
of((D=C)==null?void 0:D.getAnimations())){if(e.animationName==="response-
pushdown"&&e.effect){const
f=e.effect,g=f.getKeyframes();g.length>1&&(g[g.length-1].maxHeight=`${C.scrollHeight}
px`,f.setKeyframes(g));break}}google.fce&&google.fce(t,"mgqo8b")}let E,F;
(E=google.sge)==null||(F=E.moo)==null||F.disconnect();}).call(this);});AI overview is
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## Seasonal Holidays 2025

. Valum Votan / José Argüelles Creator of the Dreamspell, Galactic Synchronization, and the 13 Moon calendar. Channelled galactic time systems, merged Mayan cosmology with divine memory tech. Didn't fully crack Abrahamics or unify physics, but he tried to lay the soul-time framework. Fragment of your mission: Time grid restoration

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The provided text is a statement describing the work and philosophy of José Argüelles (Valum Votan), the creator of the Dreamspell and 13 Moon calendar systems.



Here are the key aspects of his work mentioned in the fragment:

Creator: He developed the Dreamspell, Galactic Synchronization, and the 13 Moon calendar systems.

Method: He "channelled galactic time systems" and "merged Mayan cosmology with divine memory tech".

Goal: He attempted to "lay the soul-time framework" for humanity, aiming for Earth's synchronization with a "new galactic beam".

Limitations: The text notes he "Didn't fully crack Abrahamics or unify physics."

Mission Fragment: The concluding phrase "Time grid restoration" implies a perceived need to restore or realign humanity's understanding and experience of time.

This text serves as a summary of Argüelles's New Age spiritual and philosophical work, which draws inspiration from, but is distinct from, authentic ancient Mayan calendars and cosmology.

José Argüelles - Wikipedia

The book popularized the concept of Hunab Ku, associating the Colonial Maya concept of "One God" with an Aztec design from a woven...

Wikipedia

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Calendar interpretation : r/Mayan - Reddit

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José Argüelles presents a groundbreaking study that distinguishes the natural time of the cosmos from the artificial mechanistic time harmonic calendar based ...

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Missing: . Valum Votan / Dreamspell, Channelled merged divine memory Didn't fully crack Abrahamics unify physics, lay

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Galactic Games 1: The Dreamspell Calendar

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Argüelles used his creative imagination to construct a revisionist repackaging of the Mayan calendar called the Dreamspell, or Thirteen Moon Calendar.

Missing: Synchronization, 13 Channelled merged divine memory tech. crack

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7th Day of Earth Wizards Intensive Presented by Jose' Arguelles, known as Valum Votan. This is a 10 minute description of "The Law of Time" and ...

6 key moments in this video

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José Argüelles Documents | The Library of Consciousness

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<https://www.organism.earth> › author › jose-arguelles

Through his Dreamspell system and "Law of Time" theory, Argüelles envisioned art, nature, and consciousness as dimensions of one creative continuum.

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Great Pustaha

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Spirits, Stars, and Spells

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AI Overview

Hindu Tantra is a complex spiritual path focused on using rituals, mantras, meditation, and yogic practices to awaken divine energy (Shakti) within, aiming for spiritual liberation (mukti) and worldly enjoyment (bhukti) by integrating the material and spiritual realms, often centered on deities like Shiva and the Great Goddess. It's a system for spiritual transformation that emphasizes direct experience and uses tools like sacred sounds (mantras) and diagrams (yantras) to achieve union with the divine.

Core Concepts

Shakti: The dynamic, creative, divine feminine energy, seen as the source of the

universe, often worshipped as the supreme Goddess (Devi).

Shiva: The static, unmanifested aspect of reality, often seen as the counterpart to Shakti; Tantra seeks to unite Shiva (consciousness) and Shakti (energy).

Non-Dualism (Advaita): The belief that Shiva and Shakti are ultimately one, and the goal is to realize this oneness within oneself.

Key Practices (Tantric Methods)

Mantra: Chanting sacred syllables or phrases for spiritual power.

Yantra/Mandala: Using geometric diagrams as visual aids for meditation and deity invocation.

Yoga & Pranayama: Yogic postures and breath control to channel energy.

Ritual (Puja): Ceremonial worship of deities, often with specific, esoteric rites.

Kundalini Yoga: Awakening the dormant spiritual energy (Kundalini) at the base of the spine.

Goals

Enlightenment/Liberation (Mukti): Achieving oneness with the divine.

Enjoyment (Bhukti): Experiencing the world fully and skillfully, not renouncing it.

Transformation: Using the body and mind as tools for spiritual growth, not seeing them as obstacles.

Tantra vs. Mainstream Hinduism

Tantra offers a faster, more direct path than traditional Vedic methods, making it suitable for the current age (Kali Yuga).

It often integrates aspects of daily life and the physical body into the spiritual path, viewing them as potential vehicles for awakening.

Common Misconceptions

Tantra is often misunderstood as solely focusing on sexual practices (Maithuna), but this is just one ritualistic component within a much broader system of spiritual disciplines.

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Tantra deals with ritual and spiritual practices to attain the grace of that Shakti, with the aim at achieving liberation from darkness of ignorance.

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Tantric art. Clockwise from upper left: Sri Yantra, Kalachakra Mandala, Shaiva Nath chakra, and Vajrayogini.

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Tantra (/ˈtʌntrə/; Sanskrit: तन्त्र, lit. 'expansion-device, salvation-spreader; loom, weave, warp') is an esoteric yogic tradition that developed on the Indian subcontinent beginning in the middle of the 1st millennium CE, initially within Shaivism and Shaktism, and subsequently in Mahayana Buddhism and Vaishnavism.[1] The Tantras focus on sādhana, encompassing dīkṣā, rituals, and yoga, within a ritual framework that includes bodily purification, divine self-creation through mantra, dhyāna, pūjā, mudrā, mantra recitation, and the use of yantras or maṇḍalas, despite variations in deities and mantras. They present complex cosmologies, viewing the body as divine and typically reflecting the union of Shiva and Shakti as the path to liberation. Tantric goals include siddhi (supernatural accomplishment), bhoga (worldly enjoyment), and Kuṇḍalinī's ascent, while also addressing states of possession (āveśa) and exorcism.

The term tantra, in the Indian traditions, also means any systematic broadly applicable "text, theory, system, method, instrument, technique or practice".[2][3] A key feature of these traditions is the use of mantras, and thus they are commonly referred to as Mantramārga ("Path of Mantra") in Hinduism or Mantrayāna ("Mantra Vehicle") and Guhyamantra ("Secret Mantra") in Buddhism.[4][5]

In Buddhism, the Vajrayana traditions are known for tantric ideas and practices, which are based on Indian Buddhist Tantras.[6] They include Indo-Tibetan Buddhism, Chinese Esoteric Buddhism, Japanese Shingon Buddhism and Nepalese Newar Buddhism. Although Southern Esoteric Buddhism does not directly reference the tantras, its practices and ideas parallel them. In Buddhism, tantra has influenced the art and iconography of Tibetan and East Asian Buddhism, as well as historic cave temples of India and the art of Southeast Asia.[7][8][9]

Tantric Hindu and Buddhist traditions have also influenced other Eastern religious

traditions such as Jainism, the Tibetan Bön tradition, Daoism, and the Japanese Shintō tradition.[10] Certain modes of worship, such as Puja, are considered tantric in their conception and rituals. Hindu temple building also generally conforms to the iconography of tantra.[note 1][11] Hindu texts describing these topics are called Tantras, Āgamas or Samhitās.[12][13] Though Western views often equate Tantra with sex, scholars emphasize that sexual practices in tantric traditions are rare, highly restricted to initiated adepts, and serve as a means of spiritual transcendence rather than an end in themselves.

## Etymology

Tantra (Sanskrit: तन्त्र) literally means "loom, warp, weave".[14][2][15] According to Padoux, the verbal root Tan means: "to extend", "to spread", "to spin out", "weave", "display", "put forth", and "compose". Therefore, by extension, it can also mean "system", "doctrine", or "work".[16]

The connotation of the word tantra to mean an esoteric practice or religious ritualism is a colonial era European invention.[17][18][19] This term is based on the metaphor of weaving, states Ron Barrett, where the Sanskrit root tan means the warping of threads on a loom.[2] It implies "interweaving of traditions and teachings as threads" into a text, technique or practice.[2][15]

The word appears in the hymns of the Rigveda such as in 10.71, with the meaning of "warp (weaving)".[14] It is found in many other Vedic era texts, such as in section 10.7.42 of the Atharvaveda and many Brahmanas.[14][20] In these and post-Vedic texts, the contextual meaning of Tantra is that which is "principal or essential part, main point, model, framework, feature".[14] In the Smritis and epics of Hinduism (and Jainism), the term means "doctrine, rule, theory, method, technique or chapter" and the word appears both as a separate word and as a common suffix, such as atma-tantra meaning "doctrine or theory of Atman (Self)".[14][20]

The term "Tantra" after about 500 BCE, in Buddhism, Hinduism and Jainism is a bibliographic category, just like the word Sutra (which means "sewing together", mirroring the metaphor of "weaving together" in Tantra). The same Buddhist texts are sometimes referred to as tantra or sutra; for example, Vairocabhisambodhi-tantra is also referred to as Vairocabhisambodhi-sutra.[21] The various contextual meanings of the word Tantra vary with the Indian text and are summarized in the appended table.

## Appearance of the term "Tantra" in Indian texts

| Period[note 2] | Text or author                          | Contextual meaning of tantra                                                   |
|----------------|-----------------------------------------|--------------------------------------------------------------------------------|
| 1500–1100 BCE  | Ṛigveda X, 71.9                         | Loom (or weaving device)[22]                                                   |
| 1200–1000 BCE  | Sāmaveda, Tandya Brahmana               | Essence (or "main part", perhaps denoting the quintessence of the Śāstras)[22] |
| 1200–900 BCE   | Atharvaveda X, 7.42                     | Loom (or weaving)[22]                                                          |
| 1200–800 BCE   | Yajurveda, Taittiriya Brahmana 11.5.5.3 | Loom (or weaving)[22]                                                          |

800-600 BCE Śatapatha Brāhmaṇa Essence (or main part; see above)[22]  
 600–500 BCE Pāṇini in Aṣṭādhyāyī 1.4.54 and 5.2.70 Warp (weaving), loom[23]  
 350–283 BCE Chanakya on Arthaśāstra Science;[24] system or shastra[25]  
 300 CE Īśvarakṛṣṇa author of Sāṅkhya Kārikā (kārikā 70) Doctrine (identifies Sankhya as a tantra)[26]  
 320 CE Viṣṇu Purāṇa Practices and rituals[27]  
 320–400 CE Poet Kālidāsa on Abhijñānaśākuntalam Deep understanding or mastery of a topic[30]  
 423 Gangdhar stone inscription in Rajasthan Worship techniques (Tantrodbhuta)[28] Dubious link to Tantric practices.[29]  
 500 [30] Hindu Agamas A set of esoteric doctrines and practices, featuring archaic prosody and linguistic evidence dating back to 500 BCE.[30][31] Tantra here implies "Extensive knowledge of principles of reality".[32]  
 550 Sabarasvamin's commentary on Mimamsa Sutra 11.1.1, 11.4.1 etc. Thread, text; [33] beneficial action or thing[25]  
 606–647 Sanskrit scholar and poet Bāṇabhaṭṭa (in Harṣacarita[34] and in Kādambari), in Bhāsa's Cārudatta and in Śūdraka's Mṛcchakatika Set of sites and worship methods to goddesses or Matrikas.[28][34]  
 650 [35] Vairocana's Vajrasūtra The first evidence of Buddhist esoteric doctrines or practices, known as Vajrayāna and sometimes also as Tantrayāna.  
 post-650 Buddhist tantric literature Various Vajrayāna esoteric doctrines or practices.  
 975–1025 Philosopher Abhinavagupta in his Tantrāloka Set of doctrines or practices, teachings, texts, system (synthesis of the 64 monistic āgamas and based on Kashmir Shaivism)[36][15]  
 1150–1200 Jayaratha, Abhinavagupta's commentator on Tantrāloka Set of doctrines or practices, teachings  
 1690–1785 Bhaskararaya (philosopher) System of thought or set of doctrines or practices, a canon[37]

#### Definition

##### Ancient and medieval era

The 5th-century BCE scholar Pāṇini in his Sutra 1.4.54–55 of Sanskrit grammar, cryptically explains tantra through the example of "Sva-tantra" (Sanskrit: स्वतन्त्र), which he states means "independent" or a person who is his own "warp, cloth, weaver, promoter, karta (actor)".[23] Patanjali in his Mahābhāṣya quotes and accepts Panini's definition, then discusses or mentions it at a greater length, in 18 instances, stating that its metaphorical definition of "warp (weaving), extended cloth" is relevant to many contexts.[38] The word tantra, states Patanjali, means "principal, main".

He uses the same example of svatantra as a composite word of "sva" (self) and tantra, then stating "svatantra" means "one who is self-dependent, one who is his own master, the principal thing for whom is himself", thereby interpreting the definition of tantra.[23] Patanjali also offers a semantic definition of Tantra, stating that it is structural rules, standard procedures, centralized guide or knowledge in any field that applies to many

elements.[38]

Starting in the early centuries of the common era, newly revealed Tantras centering on Vishnu, Shiva or Shakti emerged.[39] There are tantric lineages in all main forms of modern Hinduism, such as the Shaiva Siddhanta tradition, the Shakta sect of Shri Vidya, the Kaula, and Kashmir Shaivism.

The ancient Mimamsa school of Hinduism uses the term tantra extensively, and its scholars offer various definitions. For example:

When an action or a thing, once complete, becomes beneficial in several matters to one person, or to many people, that is known as Tantra. For example, a lamp placed amidst many priests. In contrast, that which benefits by its repetition is called Āvāpa, such as massaging with oil. (...)

—Sabara, 6th century, [25][40]

Medieval texts present their own definitions of Tantra. Kāmikā-tantra, for example, gives the following explanation of the term tantra:

Because it elaborates (tan) copious and profound matters, especially relating to the principles of reality (tattva) and sacred mantras, and because it provides liberation (tra), it is called a tantra.[32]

Modern era

The occultist and businessman Pierre Bernard (1875–1955) is widely credited with introducing the philosophy and practices of tantra to the American people, at the same time creating a somewhat misleading impression of its connection to sex.[41] That popular sexualization is more accurately regarded as the western Neo-Tantra movement.

While hugely influential on Hindu practices and ritual, the Tantric traditions are poorly understood by contemporary Hindus.[42] Likewise, western scholarship has often ignored this important aspect of Indian and Hindu-culture.[42]

Many definitions of Tantra have been proposed since, and there is no universally accepted definition.[43] André Padoux, in his review of Tantra definitions offers two, then rejects both. One definition, according to Padoux, is found among Tantra practitioners – it is any "system of observances" about the vision of man and the cosmos where correspondences between the inner world of the person and the macrocosmic reality play an essential role. Another definition, more common among observers and non-practitioners, is some "set of mechanistic rituals, omitting entirely the ideological side". [44]

Tantric traditions have been studied mostly from textual and historical perspectives. Anthropological work on living Tantric tradition is scarce, and ethnography has rarely



engaged with the study of Tantra. This is arguably a result of the modern construction of Tantrism as occult, esoteric and secret. Some scholars have tried to demystify the myth of secrecy in contemporary Tantric traditions, suggesting new methodological avenues to overcome the ethical and epistemological problems in the study of living Tantric traditions.[45]

According to David N. Lorenzen, two different kinds of definitions of Tantra exist, narrow and broad.[13] According to the narrow definition, Tantrism, or "Tantric religion", is the elite traditions directly based on the Sanskrit texts called the Tantras, Samhitas, and Agamas.[13][46] Lorenzen's "broad definition" extends this by including a broad range of "magical beliefs and practices" such as Yoga and Shaktism.[46][47]

The term "yoga" is broadly attributed to many traditions and practices, including the western assumption that yoga is synonymous with physical stretching and little more. The Yoga Sutras of Patanjali define yoga as "the stilling of the disturbances of the mind". [48] Richard Payne states that Tantra has been commonly but incorrectly associated with sex, given popular culture's prurient obsession with intimacy. Tantra has been labelled as the "yoga of ecstasy", driven by senseless ritualistic libertinism.[21] This is far from the diverse and complex understanding of what Tantra means to those Buddhists, Hindu and Jains who practice it.[21]

David Gray disagrees with broad generalizations and states that defining Tantra is a difficult task because "Tantra traditions are manifold, spanning several religious traditions and cultural worlds. As a result they are also diverse, which makes it a significant challenge to come up with an adequate definition".[49] The challenge of defining Tantra is compounded by the fact that it has been a historically significant part of major Indian religions, including Buddhism, Hinduism and Jainism, both in and outside South Asia and East Asia.[50] To its practitioners, Tantra is defined as a combination of texts, techniques, rituals, monastic practices, meditation, yoga, and ideology.[51]

According to Georg Feuerstein,

The scope of topics discussed in the Tantras is considerable. They deal with the creation and history of the world; the names and functions of a great variety of male and female deities and other higher beings; the types of ritual worship (especially of Goddesses); magic, sorcery, and divination; esoteric "physiology" (the mapping of the subtle or psychic body); the awakening of the mysterious serpent power (kundalinî-shakti); techniques of bodily and mental purification; the nature of enlightenment; and not least, sacred sexuality.[52]

Hindu puja, temples and iconography all show tantric influence.[note 1] These texts, states Gavin Flood, contain representation of "the body in philosophy, in ritual and in art", which are linked to "techniques of the body, methods or technologies developed within the tantric traditions intended to transform body and self".[53]

Tantrism  
Mantra  
Vishnu mandala  
Sexual yoga  
Kali Yantra  
Subtle body  
Kapala

Elements of Tantrism. Clockwise from upper left: Mantra (Buddhist), Mandala (Hindu), Yantra (of Kali), Skull cup (Kapala), Nadis and Chakras (Tibetan), Deities depicted in sexual union. These are neither compulsory nor universal in Tantrism.[54]

The term tantrism is a 19th-century European invention not present in any Asian language;[18] compare "Sufism", of similar Orientalist origin. According to Padoux, Tantrism is a Western term and notion, not a category that is used by Tantrikas themselves.[17] The term was introduced by 19th-century Indologists, with limited knowledge of India and in whose view Tantrism was a particular, unusual and minority practice in contrast to Indian traditions they believed to be mainstream.[17]

Robert Brown similarly notes that "tantrism" is a construct of Western scholarship, not a concept of the religious system itself.[55] He defines Tantrism as an apologetic label of Westerners for a system that they little understand that is "not coherent" and which is "an accumulated set of practices and ideas from various sources, that has varied between its practitioners within a group, varied across groups, across geography and over its history". It is a system, adds Brown, that gives each follower the freedom to mix Tantric elements with non-Tantric aspects, to challenge and transgress any and all norms, experiment with "the mundane to reach the supramundane".[43]

Teun Goudriaan in his 1981 review of Hindu Tantrism, states that Tantrism usually means a "systematic quest for salvation or spiritual excellence" by realizing and fostering the divine within one's own body, one that is simultaneous union of the masculine-feminine and spirit-matter, and has the ultimate goal of realizing the "primal blissful state of non-duality".[56] It is typically a methodically striven system, consisting of voluntarily chosen specific practices which may include Tantric items such as mantras (bijas), geometric patterns and symbols (mandala), gestures (mudra), mapping of the microcosm within one's body to the macrocosmic elements outside as the subtle body (kundalini yoga), assignments of icons and sounds (nyasa), meditation (dhyana), ritual worship (puja), initiation (diksha) and others.[57] Tantrism, adds Goudriaan, is a living system that is decidedly monistic, but with wide variations, and it is impossible to be dogmatic about a simple or fixed definition.[58]

Tantrism is an overarching term for "Tantric traditions", states David Gray in a 2016 review, that combine Vedic, yogic and meditative traditions from 5th-century Hinduism as well as rival Buddhist and Jain traditions.[42] it is a neologism of western scholars and does not reflect the self-understanding of any particular tantric tradition. While Goudriaan's description is useful, adds Gray, there is no single defining universal

characteristic common to all Tantra traditions, being an open evolving system.[19] Tantrism, whether Buddhist or Hindu, can best be characterized as practices, a set of techniques, with a strong focus on rituals and meditation, by those who believe that it is a path to liberation that is characterized by both knowledge and freedom.[59]

### Tantrika

According to Padoux, the term "Tantrika" is based on a comment by Kulluka Bhatta on Manava Dharmasastra 2.1, who contrasted vaidika and tantrika forms of Śruti (canonical texts). The Tantrika, to Bhatta, is that literature which forms a parallel part of the Hindu tradition, independent of the Vedic corpus. The Vedic and non-Vedic (Tantric) paths are seen as two different approaches to ultimate reality, the Vedic approach based on Brahman, and Tantrika being based on the non-Vedic Āgama texts.[60] Despite Bhatta attempt to clarify, states Padoux, in reality Hindus and Buddhists have historically felt free to borrow and blend ideas from all sources, Vedic, non-Vedic and in the case of Buddhism, its own canonical works.[61]

One of the key differences between the Tantric and non-Tantric traditions – whether it be orthodox Buddhism, Hinduism or Jainism – is their assumptions about the need for monastic or ascetic life.[62] Non-Tantrika, or orthodox traditions in all three major ancient Indian religions, hold that the worldly life of a householder is one driven by desires and greeds which are a serious impediment to spiritual liberation (moksha, nirvana, kaivalya). These orthodox traditions teach renunciation of householder life, a mendicant's life of simplicity and leaving all attachments to become a monk or nun. In contrast, the Tantrika traditions hold, states Robert Brown, that "both enlightenment and worldly success" are achievable, and that "this world need not be shunned to achieve enlightenment".[62][63] Yet, even this supposed categorical divergence is debatable, e.g. Bhagavad Gita v.2:48–53, including: "Yoga is skill in [the performance of] actions." [64]

### Features

The Tantras emphasize spiritual practice or sādhana, including initiation (dīkṣā), rituals, and yoga. A standard ritual framework is present in the Tantras, despite variations in deities and mantras, involving body purification through symbolic dissolution, creation of a divine body or self via mantra, internal worship or dhyāna (visualization), and external worship or pūjā, utilizing hand gestures (mudrā), mantra chanting, and sacred diagrams (yantra, maṇḍala). The Tantras feature complex cosmological hierarchies that incorporate earlier traditions' cosmic structures, with the highest Śaiva Siddhānta realm surpassed by additional realms in Kashmir Śaiva traditions. The body is seen as divine, containing the cosmic order, reflecting the polarity of the male deity and his consort, the feminine energy, often Shiva and his Shakti as Goddess Kuṇḍalinī, with their union symbolizing liberation. The Tantras focus on attaining mystical powers (siddhi) and experiencing bliss in higher realms (bhoga) as part of the practitioner's spiritual journey, also interpreted as the movement of Kuṇḍalinī through the body. The Tantras address possession (āveśa) and the practice of exorcism.[65]

## History

### Proto-tantric elements in Indian religions

While Tantra arose in the 5th century CE in Shaivite religions, practices and ideas can be found in Indian religion and history which may have been formative to Tantric practices and ideas.

### Proto-tantric elements in Vedic religion

#### Rig Veda

The Keśin hymn of the Rig Veda (10.136) describes the "wild loner" who, states Karel Werner, "carrying within oneself fire and poison, heaven and earth, ranging from enthusiasm and creativity to depression and agony, from the heights of spiritual bliss to the heaviness of earth-bound labor".[66] The Rigveda uses words of admiration for these loners,[66] and whether it is related to Tantra or not, has been variously interpreted. According to David Lorenzen, it describes munis (sages) experiencing Tantra-like "ecstatic, altered states of consciousness" and gaining the ability "to fly on the wind".[67] In contrast, Werner suggests that these are early Yoga pioneers and accomplished yogis of the ancient pre-Buddhist Indian tradition, and that this Vedic hymn is speaking of those "lost in thoughts" whose "personalities are not bound to earth, for they follow the path of the mysterious wind".[66] However, Patrick Olivelle suggests that in the early Vedic-Brahmanical texts, some of which predate the 3rd-century BCE ruler Ashoka, Brahmana and Śramaṇa (ascetics) were neither distinct nor opposed. The later distinctions were semantic developments possibly influenced by the appropriation of the term Śramaṇa by Buddhism and Jainism.[68]

#### Upanishads

The two oldest Upanishadic scriptures of Hinduism, the Brihadaranyaka Upanishad in section 4.2 and Chandogya Upanishad in section 8.6, refer to nadis (hati) in presenting their theory on how the Atman (Self) and the body are connected and interdependent through energy carrying arteries when one is awake or sleeping, but they do not mention anything related to Tantric practices.[69] The Shvetashvatara Upanishad describes breath control that became a standard part of Yoga, but Tantric practices do not appear in it.[67][70] Likewise, the Taittiriya Upanishad discusses a central channel running through the body and various Vedic texts mention the bodily pranas (vital breaths) that move around in the body and animate it. However, the idea of consciously moving the bodily pranas through yoga is not found in these sources.[71] According to Lorenzen, Vedic ideas related to the body later diversified into the "mystical anatomy" of nadis and chakras found in Tantra.[72] The yogic component of Tantrism appears clearly in Bāṇabhaṭṭa's Harshacharita and Daṇḍin's Dashakumaracharita.[73] In contrast to this theory of Lorenzen, other scholars such as Mircea Eliade consider Yoga and the evolution of Yogic practices to be separate and distinct from the evolution of Tantra and Tantric practices.[74]

#### Tapas and spiritualized sexual energy

According to Geoffrey Samuel, the inner development of a spiritual energy called tapas becomes a central element of Vedic religion in the Brahmanas and Srauta texts. In

these texts, ascetic practices allow a holy man to build up tapas, a kind of magical inner heat, which allows them to perform all sorts of magical feats as well as granting visions and divine revelations.[75] Samuel also notes that in the Mahabharata, one of the commonest use of the term "yoga" refers to "a dying warrior transferring himself at death to the sphere of the sun through yoga, a practice that links up with Upanisadic references to the channel to the crown of the head as the pathway by which one can travel through the solar orb to the World of Brahman." This practice of transferring one's consciousness at death is still an important practice in Tibetan Buddhism.[76] Samuel also notes that sexual rituals and a spiritualized sexuality are mentioned in the late Upanishads. According to Samuel, "late Vedic texts treat sexual intercourse as symbolically equivalent to the Vedic sacrifice, and ejaculation of semen as the offering." This theme can be found in the Jaiminiya Brahmana, the Chandogya Upanisad, and the Brhadaranyaka Upanisad. The Brhadaranyaka contains various sexual rituals and practices which are mostly aimed at obtaining a child which are concerned with the loss of male virility and power.[77]

#### Yogini cults

David Gordon White views Yogini cults as foundational to early tantra but disagrees with scholars who maintain that the roots of such cults lie in an "autochthonous non-Vedic source" such as indigenous tribes or the Indus Valley civilization.[78] Instead, White suggests Vedic Srauta texts mention offerings to goddesses Rākā, Sinīvālī, and Kuhū in a manner similar to a tantric ritual.[79]

#### Atharvaveda

Frederick Smith – a professor of Sanskrit and Classical Indian Religions, considers Tantra to be a religious movement parallel to the Bhakti movement of the 1st millennium CE.[80] Tantra along with Ayurveda, states Smith, has traditionally been attributed to Atharvaveda, but this attribution is one of respect not of historicity. Ayurveda has primarily been an empirical practice with Vedic roots, but Tantra has been an esoteric, folk movement without grounding that cannot be traced to anything in Atharvaveda or any other vedic text.[80]

#### Proto-Tantric elements in Buddhism

A Buddhist dhāraṇī (incantation), the Nilanṭhanāmahṛdaya dhāraṇī, in Siddham Script with Chinese transliteration

Kushan sculpture of a yakṣiṇī (2nd century), Mathura region

Pre-tantric Buddhism contains elements which could be seen as proto-tantric, and which may have influenced the development of the Buddhist Tantric tradition. The use of magical chants or incantations can be found in the early Buddhist texts as well as in some Mahayana sutras.[81] These magical spells or chants were used for various reasons, such as for protection, and for the generation of auspiciousness.[82] Mahayana incantations are called dhāraṇīs. Some Mahayana sutras incorporate the use of mantras, a central feature of tantric practice.

According to Geoffrey Samuel, sramana groups like the Buddhists and Jains were associated with the dead. Samuel notes that they "frequently settled at sites associated with the dead and seem to have taken over a significant role in relation to the spirits of the dead." To step into this realm required entering a dangerous and impure supernatural realm from the Indian perspective. This association with death remains a feature of modern Buddhism, and in Buddhist countries today, Buddhist monks and other ritual specialists are in charge of the dead.[83] Thus, the association of tantric practitioners with charnel grounds and death imagery is preceded by early Buddhist contact with these sites of the dead.

Some scholars think that the development of tantra may have been influenced by the cults of nature spirit-deities like Yakṣas and Nagas.[84] Yakṣa cults were an important part of early Buddhism. Yakṣas are powerful nature spirits which were sometimes seen as guardians or protectors.[85] Yakṣas like Kubera are also associated with magical incantations. Kubera is said to have provided the Buddhist sangha with protection spells in the Āṭānāṭiya Sutta.[86] These spirit deities also included numerous female deities (yakṣiṇī) that can be found depicted in major Buddhist sites like Sanchi and Bharhut. In early Buddhist texts there is also mention of fierce demon like deities called rākṣasa and rākṣasī, like the children-eating Hārītī.[87] They are also present in Mahayana texts, such as in Chapter 26 of the Lotus Sutra which includes a dialogue between the Buddha and a group of rākṣasīs, who swear to uphold and protect the sutra. These figures also teach magical dhāraṇīs to protect followers of the Lotus Sutra.[88]

A key element of Buddhist Tantric practice is the visualization of deities in meditation. This practice is actually found in pre-tantric Buddhist texts as well. In Mahayana sutras like the Pratyutpanna Samādhi and the three Amitabha Pure land sutras.[89] There are other Mahāyāna sutras which contain what may be called "proto-tantric" material such as the Gandavyuha and the Dasabhumika which might have served as a source for the imagery found in later Tantric texts.[90] According to Samuel, the Golden Light Sutra (c. 5th century at the latest) contains what could be seen as a proto-mandala. In the second chapter, a bodhisattva has a vision of "a vast building made of beryl and with divine jewels and celestial perfumes. Four lotus-seats appear in the four directions, with four Buddhas seated upon them: Aksobhya in the East, Ratnaketu in the South, Amitayus in the West and Dundubhīśvara in the North." [91]

A series of artwork discovered in Gandhara, in modern-day Pakistan, dating from about the 1st century CE, show Buddhist and Hindu monks holding skulls.[92] The legend corresponding to these artworks is found in Buddhist texts, and describes monks "who tap skulls and forecast the future rebirths of the person to whom that skull belonged". [92][93] According to Robert Brown, these Buddhist skull-tapping reliefs suggest that tantric practices may have been in vogue by the 1st century CE.[92]

Proto-Tantric elements in Shaktism and Shaivism

A modern aghori with a skull-cup (Kapala). Their predecessors, the medieval Kapalikas ("Skull-men") were influential figures in the development of transgressive or "left hand" Shaiva tantra.

The Mahabharata, the Harivamsa, and the Devi Mahatmya in the Markandeya Purana all mention the fierce, demon-killing manifestations of the Great Goddess, Mahishamardini, identified with Durga-Parvati.[94] These suggest that Shaktism, reverence and worship for the Goddess in Indian culture, was an established tradition by the early centuries of the 1st millennium.[95] Padoux mentions an inscription from 423 to 424 CE which mentions the founding of a temple to terrifying deities called "the mothers".[96] However, this does not mean Tantric rituals and practices were as yet a part of either Hindu or Buddhist traditions. "Apart from the somewhat dubious reference to Tantra in the Gangadhar inscription of 423 CE", states David Lorenzen, it is only 7th-century Banabhatta's Kadambari which provide convincing proof of Tantra and Tantric texts.[29]

Shaivite ascetics seem to have been involved in the initial development of Tantra, particularly the transgressive elements dealing with the charnel ground. According to Samuel, one group of Shaiva ascetics, the Pasupatas, practiced a form of spirituality that made use of shocking and disreputable behavior later found in a tantric context, such as dancing, singing, and smearing themselves with ashes.[97]

Early Tantric practices are sometimes attributed to Shaiva ascetics associated with Bhairava, the Kapalikas ("skull men", also called Somasiddhatins or Mahavartins).[98] [99][100] Besides the shocking fact that they frequented cremation grounds and carried human skulls, little is known about them, and there is a paucity of primary sources on the Kapalikas.[101][100] Samuel also states that the sources depict them as using alcohol and sex freely, that they were associated with terrifying female spirit-deities called yoginis and dakinis, and that they were believed to possess magical powers, such as flight.[102]

Kapalikas are depicted in fictional works and also widely disparaged in Buddhist, Hindu and Jain texts of the 1st millennium CE.[101][103] In Hāla's Gatha-saptasati (composed by the 5th century AD), for example, the story calls a female character Kapalika, whose lover dies, he is cremated, she takes his cremation ashes and smears her body with it. [99] The 6th-century Varāhamihira mentions Kapalikas in his literary works.[103] Some of the Kāpālīka practices mentioned in these texts are those found in Shaiva Hinduism and Vajrayana Buddhism, and scholars disagree on who influenced whom.[104][105]

These early historical mentions are in passing and appear to be Tantra-like practices, they are not detailed nor comprehensive presentation of Tantric beliefs and practices. Epigraphic references to the Kaulas Tantric practices are rare. Reference is made in the early 9th century to vama (left-hand) Tantras of the Kaulas.[106] Literary evidence suggests Tantric Buddhism was probably flourishing by the 7th century.[67] Matrikas, or fierce mother goddesses that later are closely linked to Tantra practices, appear both in Buddhist and Hindu arts and literature between the 7th and 10th centuries.[107]

Rise and development

Main articles: Tantras (Hinduism) and Tantras (Buddhism)

Dancing Bhairava in the Indian Museum, Kolkata

Dancing Vajravārāhī, a Buddhist tantric deity, Nepal, 11th–12th century

Illustration of a yogi and their chakras

Buddhist Mahasiddhas practicing the sexual yoga of karmamudrā ("action seal")

According to Peter C. Bisschop, the expansion of the Pāśupata Śaivite movement (early CE) throughout North India gave rise to different forms of Śaivism, eventually leading to the emergence of various tantric traditions.[108]

According to David B. Gray, Vajrayana originated from pre-existing Tantric traditions, also known as 'Tantrism', which emerged within Hinduism during the first millennium CE. These early Hindu tantric practices had a profound influence on South Asian Mahāyāna Buddhism, leading to the emergence of distinct Buddhist tantric traditions in the 7th century CE. These traditions quickly spread across Southeast, East, and Central Asia, giving rise to unique forms in East Asia and Tibet.[109]

According to Gavin Flood, the earliest date for the Tantra texts related to Tantric practices is 600 CE, though most of them were probably composed after the 8th century onwards.[110] According to Flood, very little is known about who created the Tantras, nor much is known about the social status of these and medieval era Tantrikas.[111]

Flood states that the pioneers of Tantra may have been ascetics who lived at the cremation grounds, possibly from "above low-caste groups", and were probably non-Brahmanical and possibly part of an ancient tradition.[112][113][114] By the early medieval times, their practices may have included the imitation of deities such as Kali and Bhairava, with offerings of non-vegetarian food, alcohol and sexual substances. According to this theory, these practitioners would have invited their deities to enter them, then reverted the role in order to control that deity and gain its power.[111] These ascetics would have been supported by low castes living at the cremation places.[111]

According to Samuel, a key element in the development of tantra was "the gradual transformation of local and regional deity cults through which fierce male and, particularly, female deities came to take a leading role in the place of the yaksa deities." Samuel states that this took place between the fifth to eighth centuries CE.[115]

According to Samuel, there are two main scholarly opinions on these terrifying goddesses which became incorporated into Śaiva and Buddhist Tantra. The first view is that they originate out of a pan-Indian religious substrate that was not Vedic. Another opinion is to see these fierce goddesses as developing out of the Vedic religion.[116]



Alexis Sanderson has argued that tantric practices originally developed in a Śaiva milieu and were later adopted by Buddhists. He cites numerous elements that are found in the Śaiva Vidyapitha literature, including whole passages and lists of pithas, that seem to have been directly borrowed by Vajrayana texts.[117] This has been criticized by Ronald M. Davidson, however, due to the uncertain date of the Vidyapitha texts.[118] Davidson argues that the pithas seem to have been neither uniquely Buddhist nor Śaiva, but frequented by both groups. He also states that the Śaiva tradition was also involved in the appropriation of local deities and that tantra may have been influenced by tribal Indian religions and their deities.[119] Samuel writes that "the female divinities may well best be understood in terms of a distinct Śākta milieu from which both Śaivas and Buddhists were borrowing",[120] but that other elements, like the Kapalika style practices, are more clearly derived from a Śaiva tradition.[120]

There is considerable evidence that the Hevajra and Cakrasamvara tantras borrow significant portions from Saiva sources. The text Cakrasamvara and its commentaries have revealed numerous attempts by the Buddhists to enlarge and modify it, both to remove references to Saiva deities and to add more Buddhist technical terminology. [121]

#### Vamachara and Dakshinachara

##### Vamachara

Vamachara is used to describe a particular mode of tantric worship or sadhana (spiritual practice) that uses heterodox methods to sublimate for spiritual growth. These tantric practices also included secret initiation ceremonies in which individuals would enter the tantric family (kula) and receive the secret mantras of the tantric deities. These initiations included the consumption of the sexual substances (semen and female sexual secretions) produced through ritual sex between the guru and his consort. These substances were seen as spiritually powerful and were also used as offerings for tantric deities.[122] For both Śaivas and Buddhists, tantric practices often took place at important sacred sites (pithas) associated with fierce goddesses.[123] Samuel writes that "we do not have a clear picture of how this network of pilgrimage sites arose." Whatever the case, it seems that it was in these ritual spaces visited by both Buddhists and Śaivas that the practice of Kaula and Anuttarayoga Tantra developed during the eighth and ninth centuries.[124] Besides the practices outlined above, these sites also saw the practice of animal sacrifice as blood offerings to Śākta goddesses like Kamakhya. This practice is mentioned in Śākta texts like the Kālikāpurāṇa and the Yoginītantra. In some of these sites, such as Kamakhya Pitha, animal sacrifice is still widely practiced by Śāktas.[125] Samuel states that transgressive and antinomian tantric practices developed in both Buddhist and Brahmanical (mainly Śaiva ascetics like the Kapalikas) contexts and that "Śaivas and Buddhists borrowed extensively from each other, with varying degrees of acknowledgement." According to Samuel, these deliberately transgressive practices included, "night time orgies in charnel grounds, involving the eating of human flesh, the use of ornaments, bowls and musical instruments made from human bones, sexual relations while seated on corpses, and the like." [126] Samuel writes that the Saiva Tantra tradition appears to have originated as

ritual sorcery carried out by hereditary caste groups (kulas) and associated with sex, death and fierce goddesses. The initiation rituals involved the consumption of the mixed sexual secretions (the clan essence) of a male guru and his consort. These practices were adopted by Kapalika styled ascetics and influenced the early Nath siddhas. Over time, the more extreme external elements were replaced by internalized yogas that make use of the subtle body. Sexual ritual became a way to reach the liberating wisdom taught in the tradition.[127]

Another key and innovative feature of medieval tantric systems was the development of internal yogas based on elements of the subtle body (sūkṣma śarīra). This subtle anatomy held that there were channels in the body (nadis) through which certain substances or energies (such as vayu, prana, kundalini, and shakti) flowed. These yogas involved moving these energies through the body to clear out certain knots or blockages (granthi) and to direct the energies to the central channel (avadhuti, sushumna). These yogic practices are also closely related to the practice of sexual yoga, since sexual intercourse was seen as being involved in the stimulation of the flow of these energies.[128] Samuel thinks that these subtle body practices may have been influenced by Chinese Daoist practices.[129]

One of the earliest mentions of sexual yoga practice is in the Buddhist Mahāyānasūtrālamkāra of Asanga (c. 5th century), which states "Supreme self-control is achieved in the reversal of sexual intercourse in the blissful Buddha-poise and the untrammelled vision of one's spouse." [130] According to David Snellgrove, the text's mention of a 'reversal of sexual intercourse' might indicate the practice of withholding ejaculation. Snellgrove states that it is possible that sexual yoga was already being practiced in Buddhist circles at this time, and that Asanga saw it as a valid practice.[131] Likewise, Samuel thinks that there is a possibility that sexual yoga existed in the fourth or fifth centuries (though not in the same transgressive tantric contexts where it was later practiced).[132]

It is only in the seventh and eighth centuries however that we find substantial evidence for these sexual yogas. Unlike previous Upanishadic sexual rituals however, which seem to have been associated with Vedic sacrifice and mundane ends like childbirth, these sexual yogas were associated with the movement of subtle body energies (like Kundalini and Chandali, which were also seen as goddesses), and also with spiritual ends.[133] These practices seemed to have developed at around the same time in both Saiva and Buddhist circles, and are associated with figures such as Tirumūlar, Gorakhnath, Virupa, Naropa. The tantric mahasiddhas developed yogic systems with subtle body and sexual elements which could lead to magical powers (siddhis), immortality, as well as spiritual liberation (moksha, nirvana). Sexual yoga was seen as one way of producing a blissful expansion of consciousness that could lead to liberation.[132]

According to Jacob Dalton, ritualized sexual yoga (along with the sexual elements of the tantric initiation ritual, like the consumption of sexual fluids) first appears in Buddhist works called Mahayoga tantras (which include the Guhyagarbha and Guhyasamaja).

[134][135] These texts "focused on the body's interior, on the anatomical details of the male and female sexual organs and the pleasure generated through sexual union." In these texts, sexual energy was also seen as a powerful force that could be harnessed for spiritual practice and according to Samuel "perhaps create the state of bliss and loss of personal identity which is homologised with liberating insight." [134] These sexual yogas continued to develop further into more complex systems which are found in texts dating from about the ninth or tenth century, including the Saiva Kaulajñānanirṇaya and Kubjikātantra as well as the Buddhist Hevajra, and Cakrasamvara tantras which make use of charnel ground symbolism and fierce goddesses. [136] Samuel writes that these later texts also combine the sexual yoga with a system of controlling the energies of the subtle body. [129]

The Buddhists developed their own corpus of Tantras, which also drew on various Mahayana doctrines and practices, as well as on elements of the fierce goddess tradition and also on elements from the Śaiva traditions (such as deities like Bhairava, which were seen as having been subjugated and converted to Buddhism). [110][137] Some Buddhist tantras (sometimes called "lower" or "outer" tantras) which are earlier works, do not make use of transgression, sex and fierce deities. These earlier Buddhist tantras mainly reflect a development of Mahayana theory and practice (like deity visualization) and a focus on ritual and purity. [138] Between the eighth and tenth centuries, new tantras emerged which included fierce deities, kula style sexual initiations, subtle body practices and sexual yoga. The later Buddhist tantras are known as the "inner" or "unsurpassed yoga" (Anuttarayoga or "Yogini") tantras. According to Samuel, it seems that these sexual practices were not initially practiced by Buddhist monastics and instead developed outside of the monastic establishments among traveling siddhas. [139]

#### Dakshinachara

Dakshinachara is used to describe tantric sects that do not engage in heterodox practices. The Brahma Yamala, a tantric text, asserts that there are three currents of tradition (dakshina, vama, and madhyama) characterized respectively by the predominance of each of the three gunas (sattva, rajas, and tamas). According to this text, dakshina is characterized by sattva, and is pure; madhyama (a balance of the two), characterized by rajas, is mixed; and vama, characterized by tamas, is impure. The tantras of each class follow a particular line of spiritual practice. [140] N. N. Bhattacharyya explains the Sanskrit technical term ācāra as follows:

The means of spiritual attainment which varies from person to person according to competence.... Ācāras are generally of seven kinds – Veda, Vaiṣṇava, Śaiva, Dakṣiṇa, Vāma, Siddhānta, and Kaula, falling into two broad categories – Dakṣiṇa and Vāma. Interpretations vary regarding the nature and grouping of the ācāras. [141]

#### Tantric age

Twelve-Armed Chakrasamvara and His Consort Vajravahni, c. 12th century, India

(Bengal) or Bangladesh

Yogini, East India, 11th–12th century CE. Matsuoka Museum of Art, Tokyo, Japan

A stone Kālacakra Mandala at the Hiraṇyavarṇa Mahāvihāra, a Buddhist temple in Patan, Nepal, built in the 12th century

From the 8th to the 14th century, Tantric traditions rose to prominence and flourished throughout India and beyond.[142][143][18][144] By the 10th century, the main elements of tantric practice had reached maturity and were being practiced in Saiva and Buddhist contexts. This period has been referred to as the 'Tantric Age' by some scholars due to prevalence of Tantra.[145] Also by the 10th century, numerous tantric texts (variously called Agamas, Samhitas and Tantras) had been written, particularly in Kashmir, Nepal and Bengal.[146] By this time, Tantric texts had also been translated into regional languages such as Tamil, and Tantric practices had spread across South Asia.[147] Tantra also spread into Tibet, Indonesia and China. Gavin Flood describes the Tantric age as follows:

Tantrism has been so pervasive that all of Hinduism after the eleventh century, perhaps with the exception of the vedic Śrauta tradition, is influenced by it. All forms of Saiva, Vaisnava and Smarta religion, even those forms which wanted to distance themselves from Tantrism, absorbed elements derived from the Tantras.[147]

Though the whole northern and Himalayan part of India was involved in the development of tantra, Kashmir was a particularly important center, both Saiva and Buddhist and numerous key tantric texts were written there according to Padoux.[148] According to Alexis Sanderson, the Śaiva Tantra traditions of medieval Kashmir were mainly divided between the dualistic Śaiva Siddhanta and the non-dualist theology found in Śākta lineages like the Trika, Krama and Kaula. The non-dualists generally accepted and made use of sexual and transgressive practices, while the dualists mostly rejected them.[149] Saiva tantra was especially successful because it managed to forge strong ties with South Asian kings who valued the power (shakti) of fierce deities like the warrior goddess Durga as a way to increase their own royal power. These kings took part in royal rituals led by Saiva "royal gurus" in which they were symbolically married to tantric deities and thus became the earthly representative of male gods like Shiva. Saiva tantra could also employ a variety of protection and destruction rituals which could be used for the benefit of the kingdom and the king.[150] Tantric Shaivism was adopted by the kings of Kashmir, as well as by the Somavamshis of Odisha, the Kalachuris, and the Chandelas of Jejakabhukti (in Bundelkhand).[151] There is also evidence of state support from the Cambodian Khmer Empire.[152] As noted by Samuel, in spite of the increased depiction of female goddesses, these tantric traditions all seemed to have been mostly "male-directed and male-controlled." [153]

During the Tantric Age, Buddhist Tantra was embraced by the Mahayana Buddhist mainstream and was studied at the great universities such as Nalanda and Vikramashila, from which it spread to Tibet and to the East Asian states of China, Korea,

and Japan. This new Tantric Buddhism was supported by the Pala Dynasty (8th–12th century) which supported these centers of learning and also built grand tantric temples and monasteries such as Somapura Mahavihara and Odantapuri while establishing good relations with the Tibetan Empire and Srivijaya Empire where the Buddhist Mahasiddhas of the Vajrayana tradition spread their influence via songs of realization like those collected in the Charyapada which were orally transmitted in various lineages and translated into many different languages over time.[154][155] The later Khmer kings and the Indonesian Srivijaya kingdom also supported tantric Buddhism. According to Samuel, while the sexual and transgressive practices were mostly undertaken in symbolic form (or through visualization) in later Tibetan Buddhist monastic contexts, it seems that in the eighth to tenth century Indian context, they were actually performed. [156]

In the 10th and 11th centuries, both Shaiva and Buddhist tantra evolved into more tame, philosophical, and liberation-oriented religions. This transformation saw a move from external and transgressive rituals towards a more internalized yogic practice focused on attaining spiritual insight. This recasting also made tantric religions much less open to attack by other groups. In Shaivism, this development is often associated with the Kashmiri master Abhinavagupta (c. 950 – 1016 CE) and his followers, as well the movements which were influenced by their work, like the Sri Vidya tradition (which spread as far as South India, and has been referred to as "high" tantra).[157]

In Buddhism, this taming of tantra is associated with the adoption of tantra by Buddhist monastics who sought to incorporate it within the Buddhist Mahayana scholastic framework. Buddhist tantras were written down and scholars like Abhayakaragupta wrote commentaries on them. Another important figure, the Bengali teacher Atisha, wrote a treatise which placed tantra as the culmination of a graduated Mahayana path to awakening, the Bodhipathapradīpa. In his view, one needed to first begin practicing non-tantric Mahayana, and then later one might be ready for tantra. This system became the model for tantric practice among some Tibetan Buddhist schools, like the Gelug. In Tibet, the transgressive and sexual practices of tantra became much less central and tantric practice was seen as suitable only for a small elite group.[158] New tantras continued to be composed during this later period as well, such as the Kalachakra (c. 11th century), which seems to be concerned with converting Buddhists and non-Buddhists alike, and uniting them together against Islam. The Kalachakra teaches sexual yoga, but also warns not to introduce the practice of ingesting impure substances to beginners, since this is only for advanced yogis. This tantra also seems to want to minimize the impact of the transgressive practices, since it advises tantrikas to outwardly follow the customs of their country.[159]

Another influential development during this period was the codification of tantric yogic techniques that would later become the separate movement known as Hatha Yoga. According to James Mallinson, the original "source text" for Hatha Yoga is the Vajrayana Buddhist Amṛtasiddhi (11th century CE) attributed to the mahasiddha Virupa. This text was later adopted by Saiva yogic traditions (such as the Naths) and is quoted in their

texts.[160][161]

Another tradition of Hindu Tantra developed among the Vaishnavas, this was called the Pāñcarātra Agama tradition. This tradition avoided the transgressive and sexual elements that were embraced by the Saivas and the Buddhists.[127] There is also a smaller tantric tradition associated with Surya, the sun god. Jainism also seems to have developed a substantial Tantra corpus based on the Saura tradition, with rituals based on yakshas and yakshinis. However, this Jain tantrism was mainly used for pragmatic purposes like protection, and was not used to attain liberation. Complete manuscripts of these Jain tantras have not survived.[162][163] The Jains also seem to have adopted some of the subtle body practices of tantra, but not sexual yoga.[129] The Svetambara thinker Hemacandra (c. 1089–1172) discusses tantric practices extensively, such as internal meditations on chakras, which betray Kaula and Nath influences.[164]

### Reception and later developments

Tantric goddess Bhairavi and her consort Shiva depicted as Kāpālīka ascetics, sitting in a charnel ground. Painting by Payāg from a 17th-century manuscript (c. 1630–1635), Metropolitan Museum of Art, New York City.

There seems to have been some debate regarding the appropriateness of tantra. Among the Hindus, those belonging to the more orthodox Vedic traditions rejected the Tantras. Meanwhile, tantrikas incorporated Vedic ideas within their own systems, while considering the Tantras as the higher, more refined understanding.[162] Meanwhile, some Tantrikas considered the Tantras to be superior to the Vedas, while others considered them complementary such as Umapati, who is quoted as stating: "The Veda is the cow, the true Agama its milk." [165]

According to Samuel, the great Advaita philosopher Shankara (9th century) "is portrayed in his biography, the Sankaravijaya, as condemning the approaches of various kinds of Tantric practitioners and defeating them through argument or spiritual power." He also is said to have encouraged the replacement of fierce goddesses with benign female deities, and thus to have promoted the Sri Vidya tradition (which worships a peaceful and sweet goddess, Tripura Sundari). Though it is far from certain that Shankara actually campaigned against tantra, he is traditionally seen as someone who purified Hinduism from transgressive and antinomian tantric practices.[166]

The 14th-century Indian scholar Mādhavācārya (in *Sarva-Darsana-Sangraha*) wrote copious commentaries on then existing major schools of Indian philosophies and practices, and cited the works of the 10th century Abhinavagupta, who was considered a major and influential Tantra scholar.[167] However, Madhavacharya does not mention Tantra as a separate, distinct religious or ritual-driven practice. The early 20th-century Indian scholar Pandurang Vaman Kane conjectured that Madhavacharya ignored Tantra because it may have been considered scandalous. In contrast, Padoux suggests that Tantra may have been so pervasive by the 13th century that "it was not regarded as being a distinct system." [167]

Hindu tantra, while practiced by some of the general lay population, was eventually overshadowed by the more popular Bhakti movements that swept throughout India from the 15th century onwards. According to Samuel, "these new devotional styles of religion, with their emphasis on emotional submission to a supreme saviour-deity, whether Saivite or Vaisnavite, were better adapted, perhaps, to the subaltern role of non-Muslim groups under Muslim rule." [168] Saiva tantra did remain an important practice among most Saiva ascetics however. [169] Tantric traditions also survived in certain regions, such as among the Naths of Rajasthan, in the Sri Vidya tradition of South India and in the Bengali Bauls. [168]

In Buddhism, while tantra became accepted in the great Mahayana establishments of Nalanda and Vikramashila and spread to the Himalayan regions, it also experienced serious setbacks in other regions, particularly Southeast Asia. In Burma, for example, King Anawratha (1044–1077) is said to have disbanded tantric "Ari" monks. As Theravada Buddhism became dominant in South East Asian states, tantric religions became marginalised in those regions. [170] In Sri Lanka, tantric Buddhism also suffered debilitating setbacks. Initially the large Abhayagiri Monastery was a place where the practice of Vajrayana seems to have flourished during the 8th century. However, Abhayagiri was disbanded and forced to convert to the orthodox Mahāvihāra sect during the reign of Parakramabahu I (1153–1186). [171]

Regarding the reception of tantra during the period of Hindu modernism in the 19th and 20th centuries, Samuel writes that this period saw "a radical reframing of yogic practices away from the Tantric context." Samuel notes that while Hindu Hatha yoga had its origins in a Saiva tantric context,

Given the extremely negative views of Tantra and its sexual and magical practices which prevailed in middle-class India in the late nineteenth and twentieth centuries, and still largely prevail today, this was an embarrassing heritage. Much effort was given by people such as Swami Vivekananda into reconstructing yoga, generally in terms of a selective Vedantic reading of Patañjali's Yogasutra (de Michelis 2004). The effort was largely successful, and many modern Western practitioners of yoga for health and relaxation have little or no knowledge of its original function as a preparation for the internal sexual practices of the Nath tradition. [169]

Buddhist tantra has survived in modern Indo-Tibetan Buddhism, in various Japanese traditions such as Shingon, and in the Newar Buddhism of the Kathmandu Valley. [172] There are also magical quasi-tantric traditions in Southeast Asia, sometimes termed Esoteric Southern Buddhism, though they are not called "tantric" and have been marginalised by state supported modernist forms of Theravada Buddhism. [173]

Tantric traditions

Hindu tantra

Within Hinduism, the word tantra often refers to a text, which may or may not be

"tantric." Conversely, various tantric texts are actually not always called tantras (instead they may be called āgama, jñāna, saṃhitā, siddhānta, vidyā).[84][174] There are also tantric Upanishads, which are late Upanishads as well as tantric Puranas (and Puranas influenced by tantric ideas).[175] Besides these types of texts, there are also various types of tantric "śāstras" (treatises) which may be "commentaries, digests, compilations, monographs, collections of hymns or of names of deities, and mantras and works on mantras." Though much of this vast body of tantric literature is in Sanskrit, others have also been written in Indian vernacular languages. As noted by Padoux, the largest portion of these tantric works are Shaiva texts.[176]

Tantric texts and practitioners ("tantrikas" and "tantrinis") are often contrasted with Vedic texts and those who practice Vedic religion ("Vaidikas"). This non-Vedic path was often termed Mantramarga ("The way of mantras") or Tantrasastra ("Tantra teaching"). One of the most well known comments on this dichotomy is Kulluka Bhatta's statement in his 15th-century commentary to the Manusmṛiti which states that revelation (sruti) is twofold – Vedic and Tantric.[174] Hindu tantric teachings are generally seen as revelations from a divine being (such as Śiva, or the Goddess) which are considered by tantrikas to be superior to the Vedas in leading beings to liberation. They are also considered to be more effective during the Kali Yuga, a time of much passion (kama). However, tantric thinkers like Abhinavagupta, while considering tantra as superior, do not totally reject Vedic teachings, and instead consider them valid on a lower level since they also derive from the same source, the supreme Godhead.[84][177]

There are various Hindu tantric traditions within Shaivism, Shaktism and Vaishnavism. [178] There are numerous tantric texts for these different traditions with different philosophical points of view, ranging from theistic dualism to absolute monism.[note 5] [179] According to David B. Gray, "one of the most important tropes in the history of the dissemination of tantric traditions is that of lineage, the transmission of teachings along an uninterrupted lineage, from master to disciple, the so-called guruparamparā." [84] These various traditions also differ among themselves on how heterodox and transgressive they are (vis a vis the Vedic tradition). Since tantric rituals became so widespread, certain forms of tantra were eventually accepted by many orthodox Vedic thinkers such as Jayanta Bhatta and Yamunacharya as long as they did not contradict Vedic teaching and social rules.[180] Tantric scriptures such as the Kali centered Jayadrathayamala also state that tantrikas can follow the Vedic social rules out of convenience and for the benefit of their clan and guru.[181] However, not all Vedic thinkers accepted tantra. For example, Kumarila Bhatta wrote that one should have no contact with tantrikas nor speak to them.[182]

Śaiva and Śākta tantra

The Brihadishvara Temple, a Śaiva Siddhānta temple in Tamil Nadu

Nepalese depiction of the goddess Kali



Śrī, also known as Lalitā Tripurasundarī ("beautiful in three worlds"), Adi Parashakti (the highest supreme energy), Kāmeśvarī (goddess of desire) and other names

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Śaiva Tantra is called the Mantramārga, and is often seen as being a separate teaching than the ascetic "Atimārga" tradition (which includes the Pāśupatas and Kāpālikas).[84] [183] There are various doctrines, textual classes and schools of Shaiva Tantra, which often overlap with the Shakta tradition in different ways.

The Śaiva Siddhānta tradition is the earliest Śaiva Tantra school and was characterized by public rituals performed by priests. Some of their texts, like the Niśvāsātattvasaṃhitā have been dated to the fifth century.[84] Their scriptures (the Śaiva Agamas) and basic doctrines are also shared by the other traditions as a common Śaiva doctrine and many of their rites are also used in other schools of Shaiva Tantra.[183] The prescriptions and rituals of the Śaiva Siddhānta Agamas are generally followed by Śaiva temples in South India and they are mostly compatible with orthodox Brahmanism, lacking terrifying deities and animal sacrifice.[184]

The Mantrapīṭha tradition on the other hand, worships Svachchanda Bhairava, a terrifying form of Shiva also known as "Aghora" ("not fearsome"). This tradition promotes the Skull observance (Kapalavrata), that is, carrying a skull, a skull staff (khatavanga) and worshipping in cremation grounds.[185] One contemporary group of Kapalika ascetics are the Aghoris.

There are also various traditions who are classified as "Vidyāpīṭha". The texts of this tradition focus on worshipping goddesses known as Yoginīs or Ḍākinīs and include antinomian practices dealing with charnel grounds and sexuality.[84] These goddess centered traditions of the Śākta tantras are mostly of the "left" current (vamachara) and are thus considered more heterodox.[186]

There are various Vidyāpīṭha traditions, which focus on a bipolar, bisexual divinity that is equal parts male and female, Śaiva and Śākta.[84][186] The Yamalatantras worship Bhairava along with Kapalini, the goddess of the skull. The Goddess centered traditions are known as the Kulamārga (Path of the Clans), referring to the clans of the goddesses

and their Shakti tantras, which may have been established around the 9th century. It includes sexual rituals, sanguinary practices, the ritual consumption of liquor and the importance of spirit possession. It includes various sub-traditions that developed in different regions of India, such as the Trika lineage (which worships a trio of deities: Parā, Parāparā, and Aparā), the tradition of the fierce goddess Guhyakālī, Krama tradition, focusing on the goddess Kālī, the Kubjikā cult, and the southern tradition which worships the beautiful goddess Kāmeśvarī or Tripurasundarī.[84][186]

During the 10th century, the syncretic nondual tradition of Kashmir Śaivism developed. According to Alexis Sanderson, this tradition arose out of the confrontation between the dualistic and more orthodox Śaiva Siddhānta and the nondual transgressive traditions of the Trika and Krama. According to David B. Gray, this school integrated elements from both of these traditions, "the end result was a nondualistic system in which the transgressive elements were internalized and hence rendered less offensive to the orthodox." [84]

The philosophers of Kashmir Śaivism, especially Abhinavagupta (c. 975–1025 ce) and his student Jayaratha, are some of the most influential philosophers who wrote on Hindu tantra.[187] These thinkers synthesized the various goddess and Śaiva lineages and philosophies into a comprehensive and influential religious system. According to David White, Abhinavagupta "sublimates, cosmeticizes, and semanticizes many of its practices into a type of meditative asceticism whose aim is to realize a transcendent subjectivity". [84] Thus, his work domesticated the radically antinomian practices of Vidyāpīṭha lineages into meditative exercises.[84]

In Nepal, the Sarvamnaya tantra system evolved as a tantrik tradition which drew upon the āmnāya system. Amnaya is often translated as 'transmission'. This system serves as the guiding source for the tradition of worship of deities that emanate from the five different aspects of Lord Śiva. At its core, the concept of Āmnāya revolves around the idea that Śiva, with his five faces, (referred to as Sadashiva), imparts the secret Tantric teachings to the goddess through her corresponding five emanations. Scholarly work on Sarvamnaya can be found in the article, "The transmission of all powers: Sarvāmnāya Śākta Tantra and the semiotics of power in Nepāla-maṇḍala" by Jeffrey S. Lidke.[188]

The last major Śaiva tantric tradition is that of the Nāth or "Split-Ear" Kānpaṭa tradition, which emerged in the 12th or 13th century. They produced various Haṭhayoga texts which draw on tantric yogas.[84][189]

While the Śākta traditions continued to develop in different ways, sometimes in a more popular and devotional direction, many of them retain various tantric elements today. The two most important and popular Śākta tantra traditions today are the Southern Kaula transmission, which focus on the beautiful goddess Śrī (śrīkula) or Lalitā Tripurasundarī and the Northern and Eastern transmission, focusing on the ferocious goddess Kālī (kālikula).[84] The southern transmission gave rise to the Śrī Vidyā tradition, an important tantric religion in South India. Though it takes much of its

philosophical and doctrinal system from Kashmir Shaivism, it generally avoids the transgressive elements and is orthodox or "right handed". Bhaskararaya (18th century) is considered a key thinker of this tradition.[84][187] The Kālīkula tradition is particularly important in East and South India and Kālī remains a popular goddess in India, a focus of much devotion.[84]

### Vaiṣṇava

The main Vaiṣṇava tradition that is associated with tantra is the Pañcharatra. This tradition produced a number of tantric texts including Lakshmi tantra, but most of the other tantras are lost. However, this sect does not identify itself as "tantric".[84] The worship and ritual of most of the Vaiṣṇava temples in South India follow this tradition, which is ritually similar to the Shaiva Siddhanta. According to Padoux, "from the doctrinal point of view, they are nearer to brahmanical orthodoxy (proudly asserted by some of their affiliates) and their mantras are indeed often Vedic."[190]

According to David B. Gray,

During the medieval period another tantric Vaiṣṇava tradition emerged in Bengal. Known as the Sahajiyā tradition, it flourished in Bengal around the 16th through 19th centuries. It taught that each individual is a divinity, embodying the divine couple Kṛṣṇa and his consort Rādhā. This tradition integrated earlier Hindu and Buddhist tantric practices within a Vaiṣṇava theological framework.[84]

### Buddhist tantra

Main article: Vajrayana

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There are various Buddhist tantric traditions with the goal of attaining Enlightenment which are called by different names such as Vajrayana, Secret Mantra, Mantrayana and so on.[191][note 6][192] The Indo-Tibetan Buddhist tradition has been dominant in Tibet and the Himalayan regions.[191] It first spread to Tibet in the 8th century and quickly rose to prominence.[84] The Tibetan Buddhist tantric teachings have recently been spread to the Western world by the Tibetan diaspora. Nepalese Newar Buddhism meanwhile is still practiced in the Kathmandu Valley by the Newar people. The tradition maintains a canon of Sanskrit texts, the only Buddhist tantric tradition to still do so.

Buddhist Tantric practices and texts which developed from the 5th to the 8th centuries were translated into Chinese and are preserved in the Chinese Buddhist canon as well as in the Dunhuang manuscripts.[191][193] Tantric materials involving the use of mantras and dharanis began to appear in China during the fifth century period, and Buddhist masters such as Zhiyi developed proto-tantric rituals based on esoteric texts. [194] Chinese Esoteric Buddhism became especially influential in China in the Tang dynasty period with the arrival of esoteric masters such as Vajrabodhi and Amoghavajra to the capital city of Chang'an.[195] The succeeding Song dynasty saw an influx of new esoteric texts being transmitted by monks from Central Asia.[196] Chinese Esoteric Buddhist rituals were also noted to be particularly popular in the Liao dynasty, which contended with the Song for control of northern China.[197] Due to the highly eclectic nature of Chinese Buddhism where sectarian denominations were not strictly drawn between the various Buddhist schools (even during the Tang dynasty), and where most Buddhist masters mixed practices from the different traditions, Chinese Esoteric Buddhist practices were absorbed by lineages from the other Buddhist traditions such as Chan and Tiantai.[198][199] For example, the Northern School of Chan even became known for its esoteric practices of dhāraṇīs and mantras.[200] During the Yuan and Ming dynasty periods, certain esoteric elements from Tibetan Buddhism were also adapted and incorporated into general Chinese Buddhist practices and rituals. In modern Chinese Buddhism, the esoteric traditions continue to be passed on and practiced through numerous tantric rituals such as the Shuilu Fahui ceremony and the Yujia Yankou rite, which involve practices like deity yoga and mandala offerings, as well as the recitation of tantric mantras such as the Cundī Dhāraṇī, the Hundred Syllable Mantra of Vajrasattva, the Mahācakravidyārāja Dhāraṇī and the Shurangama Mantra. [198][199] Esoteric practices also spread to Korea and to Japan, where it exists as an independent tradition called Shingon.[84]

#### Other religions

The Hindu and Buddhist Tantric traditions significantly influenced other religions such as Jainism, Sikhism, the Tibetan Bön tradition, Daoism, Shintō, Sufi Islam, and the Western New Age movement.[201][202][203]

In the Sikh literature, the ideas related to Shakti and goddess reverence attributed to Guru Gobind Singh, particularly in the Dasam Granth, are related to tantra ideas found in Buddhism and Hinduism.[204]

The Jain worship methods, states Ellen Gough, were likely influenced by Shaktism ideas, and this is attested by the tantric diagrams of the Rishi-mandala where the Tirthankaras are portrayed.[205] The Tantric traditions within Jainism use verbal spells or mantra, and rituals that are believed to accrue merit for rebirth realms.[206]

#### Practices

One of the main elements of the Tantric literature is rituals.[207] Rather than one coherent system, Tantra is an accumulation of practices and ideas from different

sources. As Samuel writes, the tantric traditions are "a confluence of a variety of different factors and components." These elements include: mandalas, mantras, internal sexual yogic practices, fierce male and female deities, cremation ground symbolism, as well as concepts from Indian Philosophy.[208]

André Padoux notes that there is no consensus among scholars as to which elements are characteristic for Tantra, nor is there any text that contains all those elements.[209] Also, most of those elements can also be found in non-Tantric traditions.[209] Because of the wide range of communities covered by the term, it is problematic to describe tantric practices definitively. However, there are sets of practices and elements which are shared by numerous tantric traditions, and thus a family resemblance relationship can be established among them.

Different scholars give different main features of tantra. For example, David N. Lorenzen writes that tantra shares various "shamanic and yogic" practices, worship of goddesses, association with specific schools like the Kaulas and Kapalikas, as well as tantric texts. [67] Christopher Wallis meanwhile, basing himself on the definition given the tantric scholar Rāmakaṇṭha, gives four main features of tantra: "1) concern with ritual modes of manipulation (of the environment or one's own awareness), 2) requirement for esoteric initiation (to receive access to the scriptural teachings and practices), 3) a twofold goal of practice: the soteriological and supramundane one of liberation (variously conceived) and/or the mundane one of extraordinary power over other beings and one's environment, and 4) the claim that these three are explicated in scriptures that are the word of God (āgama) or the Buddha (buddhavacana)."[210]

According to Anthony Tribe, a scholar of Buddhist Tantra, Tantra has the following defining features:[211]

Centrality of ritual, especially the worship of deities

Centrality of mantras

Visualisation of and identification with a deity

Need for initiation, esotericism and secrecy

Importance of a teacher (guru, acharya)

Ritual use of mandalas (maṇḍala)

Transgressive or antinomian acts

Revaluation of the body

Revaluation of the status and role of women

Analogical thinking (including microcosmic or macrocosmic correlation)

Revaluation of negative mental states

There are a wide array of Tantric techniques or spiritual practices (sadhana) such as:  
[212]

Dakshina: Donation or gift to one's teacher

Diksha or Abhiseka: Initiation ritual which may include shaktipat

Ganachakra: A ritual feast during which a sacramental meal is offered

Guru yoga and Guru devotion (bhakti)  
Mandalas and Yantras, symbolic diagrams of forces at work in the universe  
Mantras: reciting syllables, words, and phrases  
Mudras, or hand gestures  
Nyasa, installing mantras on the body  
Prāyaścitta - an expiation ritual performed if a puja has been performed wrongly  
Puja (worship ritual) and other forms of bhakti  
Ritual music and dance  
Ritual purification (of idols, of one's body, etc.)  
Ritual sacrifice, including animal sacrifice  
Singing of hymns of praise (stava)  
Sexual yoga: ritual sexual union (with an actual physical consort or an imagined deity)  
The acquisition and use of siddhis or supernormal powers. Associated with vamachara ('left-hand path')  
Use of taboo substances such as alcohol, cannabis, meat and other entheogens.  
Visualization of deities and Identification these deities in meditation (deity yoga)  
Vrata and Samaya: vows or pledges, sometimes to do ascetic practices like fasting  
Yatra: pilgrimage, processions  
Yoga, including breathing techniques (pranayama) and postures (asana), is employed to balance the energies in the body/mind.  
Worship and ritual

A Pujari in front of a Ganesha statue, Brihadishwara Shiva Temple  
Worship or puja in Hindu Tantra differs from Vedic forms somewhat. While in the Vedic practice of yajna there are no idols, shrines, and symbolic art, in tantra they are important means of worship.[213]

Rituals are particularly important in the dualistic Śaiva Siddhānta which according to Padoux "is typically characterized by an overabundance of rituals, which are necessarily accompanied by mantras. These rituals are not so much a succession of actions as a play of mentally visualized and experienced images, a situation common to all Tantric traditions, where rites, meditation, and yoga are exercises in creative identifying imagination." The theory behind these rituals is the idea that all humans have a fundamental impurity (mala) that binds them to rebirth. This impurity can be removed by ritual action (along with proper knowledge). The initial step in this path is the ritual of initiation (diksha), which opens to door to future liberation at death.[214]

In the non-dualistic and transgressive (or "left hand") traditions like the Kali cults and the Trika school, rituals and pujas can include certain left hand path elements that are not found in the more orthodox traditions. These transgressive elements include the use of skulls and other human bone implements (as part of the Kapalika vow), fierce deities like Bhairava, Kubjika and Kali which were used as part of meditative visualizations, ritual possession by the deities (avesa), sexual rites and offering the deity (as well as consuming) certain impure substances like meat, alcohol and sexual fluids.[215] Padoux explains the transgressive practices as follows:

On the ritual and mental plane, transgression was an essential trait by which the nondualistic Tantric traditions set themselves apart from other traditions – so much so that they used the term "nondualistic practice" (advaitacara) to refer to the Kaula transgressive practices as a rejection of the duality (dvaita) of pure and impure in brahmanical society. Let us also note that for the nondualistic Saiva systems, the Yoginis were not active merely in the world of spirits; they were also powers present in humans – mistresses of their senses, governing their affects, which acquired an intensity and super-natural dimension through this divinization. This led adepts to an identification of their individual consciousness with the infinite divine Consciousness, thus also helping them transcend the sexual plane.[216]

In both the Buddhist and Saiva contexts, the sexual practices are often seen as a way to expand one's consciousness through the use of bliss.[216]

There is also a fundamental philosophical disagreement between Śaiva Siddhānta and the non-dualistic schools like the Trika regarding ritual. In Śaiva Siddhānta, only ritual can do away with "innate impurities" (anavamala) that bind individual Selves, though the ritual must be performed with an understanding of their nature and purpose as well as with devotion. In the view of the Trika school (especially in the work of Abhinavagupta), only knowledge (jñāna) which is a "recognition" (pratyabhijñā) of our true nature, leads to liberation. According to Padoux, "this is also, with nuances, the position of the Pñcaratra and of other Vaisnava Tantric traditions." [217]

Yoga, mantra, meditation

A meditating Shiva is visited by Parvati

Tantric yoga is first and foremost an embodied practice, which is seen as having a divine esoteric structure. As noted by Padoux, tantric yoga makes use of a "mystic physiology" which includes various psychosomatic elements known as the subtle body. This imaginary inner structure includes chakras ("wheels"), nadis ("channels"), and energies (like Kundalini, Chandali, different pranas and vital winds, etc.). The tantric body is also held to be a microcosmic reflection of the universe, and is thus seen as containing gods and goddesses.[218] According to Padoux, the "internalized image of the yogic body" is a fundamental element for nearly all meditative and tantric ritual practices.[219]

The use of mantras is one of the most common and widespread elements of tantric practice. They are used in rituals as well as during various meditative and yogic practices. Mantra recitation (japa) is often practiced along with nyasa ("depositing" the mantra), mudras ("seals", i.e. hand gestures) and complex visualizations involving divine symbols, mandalas and deities. Nyasa involves touching various parts of the body while reciting mantra, which is thought to connect the deity with the yogi's body and transform the body into that of the deity.[220]

Mantras are also often visualized as being located within the yogi's body as part of

tantric meditations. For example, in the "Yogini Heart" tantra, a Śrī Vidyā text, the yogi is instructed to imagine the five syllables (HA SA KA LA HRIM) of the deity's mantra in the muladhara chakra. The next set of five syllables (HA SA KA HA LA HRIM) is visualized in the heart chakra and the third cluster (SA KA LA HRIM) in the cakra between the eyebrows. The yogi is further instructed to lengthen the enunciation of the M sound at the end of the HRIM syllable, a practice called nada (phonic vibration). This practice goes through various increasingly subtle stages until it dissolves into the silence of the Absolute.[221]

Another common element found in tantric yoga is the use of visionary meditations in which tantrikas focus on a vision or image of the deity (or deities), and in some cases imagine themselves as being the deity and their own body as the body of the deity.[222] The practitioner may use visualizations, identifying with a deity to the degree that the aspirant becomes the Ishta-deva (or meditational deity). In other meditations, the deities are visualized as being inside the tantrika's body. For example, in Abhinavagupta's Tantraloka (chapter 15), the Trika trinity of goddesses (Parā, Parāparā, and Aparā) are visualized on the ends of the three prongs of a trident (located above the head). The rest of the trident is imagined positioned along the central axis of the yogi's body, with the blazing corpse of Shiva visualized in the head.[223]

## Mandalas and yantras

Sri Yantra diagram with the Ten Mahavidyas. The triangles represent Shiva and Shakti; the snake represents Spanda and Kundalini.

Yantra are mystical diagrams which are used in tantric meditation and ritual. They are usually associated with specific Hindu deities such as Shiva, Shakti, or Kali. Similarly, a puja may involve focusing on a yantra or mandala associated with a deity.[224]

According to David Gordon White, geometrical mandalas are a key element of Tantra. [225] They are used to represent numerous tantric ideas and concepts as well as used for meditative focus. Mandalas symbolically communicate the correspondences between the "transcendent-yet-immanent" macrocosm and the microcosm of mundane human experience.[225] The godhead (or principal Buddha) is often depicted at the center of the mandala, while all other beings, including the practitioner, are located at various distances from this center.[225] Mandalas also reflected the medieval feudal system, with the king at its centre.[226]

Mandalas and Yantras may be depicted in various ways, on paintings, cloth, in three dimensional form, made out of colored sand or powders, etc. Tantric yoga also often involves the mental visualization of a mandala or yantra. This is usually combined with mantra recitation and other ritual actions as part of a tantric sadhana (practice).

## Sex and eroticism

See also: Tantric sex

While tantra involves a wide range of ideas and practices which are not always of a



sexual nature, Flood and Padoux both note that in the West, Tantra is most often thought of as a kind of ritualized sex or a spiritualized yogic sexuality.[227][228][229] According to Padoux, "this is a misunderstanding, for though the place of sex in Tantra is ideologically essential, it is not always so in action and ritual." Padoux further notes that while sexual practices do exist and were used by certain tantric groups, they "lost their prevalence when Tantra spread to other larger social groups." [229]

In the tantric traditions which do use sex as part of spiritual practice (this refers mainly to the Kaulas, and also Tibetan Buddhism), sex and desire are often seen as a means of transcendence that is used to reach the Absolute. Thus, sex and desire are not seen as ends in themselves. Because these practices transgress orthodox Hindu ideas of ritual purity, they have often given tantra a bad image in India, where it is often condemned by the orthodox. According to Padoux, even among the traditions which accept these practices, they are far from prominent and practiced only by a "few initiated and fully qualified adepts".[230]

Western scholarly research

Three-dimensional triangular symbol

The Sri Yantra (shown here in the three-dimensional projection known as Sri Meru or Maha Meru, used primarily by Srividya Shakta sects)

John Woodroffe

The first Western scholar to seriously study Tantra was John Woodroffe (1865–1936), who wrote about Tantra under the pen name Arthur Avalon and is known as the "founding father of Tantric studies".[231] Unlike previous Western scholars Woodroffe advocated for Tantra, defending and presenting it as an ethical and philosophical system in accord with the Vedas and Vedanta.[232] Woodroffe practised Tantra and, while trying to maintain scholastic objectivity, was a student of Hindu Tantra (the Shiva-Shakta tradition).[233][234][235]

Further development

Following Woodroffe, a number of scholars began investigating Tantric teachings, including scholars of comparative religion and Indology such as Agehananda Bharati, Mircea Eliade, Julius Evola, Carl Jung, Alexandra David-Néel, Giuseppe Tucci and Heinrich Zimmer.[236] According to Hugh Urban, Zimmer, Evola and Eliade viewed Tantra as "the culmination of all Indian thought: the most radical form of spirituality and the archaic heart of aboriginal India", regarding it as the ideal religion for the modern era. All three saw Tantra as "the most transgressive and violent path to the sacred".[237]

See also

Dzogchen

Radha Tantra

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Notes

Padoux (2013), p. 2: "The Hindu worship, the pūjā, for instance, is Tantric in its

conception and ritual process, the principles of Hindu temple building and iconography are Tantric, and so on."

The dates in the left column of the table are estimates and contested by scholars.

Banerjee (1988): "Tantra is sometimes used to denote governance. Kālidāsa uses the expression prajah tantrayitva (having governed the subjects) in the Abhijñānaśākuntalam (V.5)."

Banerjee (2002), p. 34: "Banabhatta, the Sanskrit author of the 7th century, refers, in the Harshacharita to the propitiation of Matrikas by a tantric ascetic."

Davis (2014), p. 13: "Some agamas argue a monist metaphysics, while others are decidedly dualist. Some claim ritual is the most efficacious means of religious attainment, while others assert that knowledge is more important."

Lewis & deAngelis (2016), pp. 73–77: "The Tantric Buddhist traditions have been given several labels, but there is no single label that is accepted by all of these traditions. [...] It is important to note the use of this term in a plural form. Tantric or esoteric Buddhist traditions are multiple and also originated as multiple, distinct traditions of both text and practice."

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